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Archdeacon's Examination

OF

CANDIDATES

FOR

HOLY ORDERS,

According to the

HISTORY, CANONS, and ARTICLES of Religion, of the Church of England and Ireland.

By ARTHUR ST. GEORGE, D. D.

To which are added,

Some Thoughts concerning a PROPER METHOD of Studying DIVINITY.

By the late WILLIAM WOTTON, D. D.

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Most Reverend Father in GoD,

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Lord Arch-Bishop of

DUBLIN.

My Lord,

HE frequent Application of young Students for holy Orders in our Church, where the Labourers are not few, encourages me to publish

fome instructive Lessons to help the unlearned Candidates on this Occasion. These I have put together in the Way of an Examination by the Archdeacon; and since your Grace did not resuse to look over the rough Drast of a Part, I have presumed to present you with the Whole in the Form it now stands.

DEDICATION.

My Lord, to aim at publick Good, whatever the Success be, is no Fault; upright Zeal doth in Part atone for a weak Attempt; but as there are some Points here insisted on, which are not generally taken Notice of, so I am not without Hopes that this Performance will be of Service, for the Information of most young Candidates for whom it is designed; and I trust your Grace will excuse the Imperfections therein, for the Sake of the Intention, and take the Will for the Deed.

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THE

PREFACE.

HAT it bath been the Practice of our Gentry, and those of the better Sort of Commonalty among ft us, to breed their Sons fo generally to Letters, as for about two Centuries last past they have done, is chiefly owing to the Reformation of the Church of England. King Edward VI. by his Injunctions, published A. D. 1547, among st other Things, gives it in Charge to the Clergy, to admonish all Fathers and Mothers, Mafters and Governors, to bestow their Children and Servants to Learning, so as to be able to read the Bible in English, which was to be fet up in some convenient Place in the Church for that Purpose; this for the Benefit of the lower Kind of People. But that did not satisfy the Gentry and better Sort; for ever since the Reign of King Henry VIII. when that Reformation first began, the Necessity of looking into the Writings of the Fathers, and the ancient Records of the Church in the learned Languages, was so apparent, that the People saw plainly, they must be for ever exposed. to the Weight and Dread of arbitrary Power, both in Church and State, if a Spirit of Learning were not propagated in the Kingdom. Princes, as well as Popes, who grafp at Power, find their Account

in the Illiterate. We do not read in any ancient History of the Assyrian Monarchy, for thirteen bundred Years together, from Nimrod to Sardanapalus, which was an Empire founded in Tyranny, of one learned Man among ft them of any Note; and altho? the World at that Time were but young, and Learning in its Infancy, yet we might expect at least the Name of some learned Men, if such there were of Character or Esteem, as well as of their Kings. But. what amounts to a Proof of the Truth of this Obfervation is, that Learning grew up and flourished with the free States of Greece and Rome, but as foon as they lost their Liberty, and were converted into absolute Monarchies, Learning was on the Decay, funk, and lost Ground. Tyrants tove to keep in a State of Barbarity, without Learning, without Liberty, that their Subjects may know nothing but the Terrors of Obedience, and have no taste of the Comforts of good Government.

Our English Constitution seems to have favoured learned Men very early, because it settled in a mixed Monarchy; the Legislature being partly in the King, and partly in the People, but always with a Jealousy of arbitrary Power in either, and therefore in all peaceable Times Learning bath still flourished among st us; but nothing made it so much the Delight of our People, as. the Discovery of the Errors of the Church of Rome, which was first brought to Light by the learned Reformers, and which made our Parliaments weigh and consider the Authority and Sufficiency of their own, and the Illegality and Incompetency of all foreign Power, although assumed only. under the Pretence of Church Affairs; and so both King, Clergy, and Laity, unanimously declared against, and shook off the pretended Supremacy of

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the Pope of Rome, and ever since both our Churchand State have reaped the Benefit of it: Our Laws have accommodated all Differences between them, as also between the King and Subject, the Prerogation of the One, and Liberty and Property of the Other, being equally secured, and we are in such a bappy State of Government, that our Neighbours see and know, that we hold an Imperial Crown, independent of all foreign Power, and are at the same Time of free People, Loyal, Learned, and Religious.

But although our Universities are full, and all learned Professions are in good Esteem among ft us. yet certainly at present the Study of Divinity seems, in this learned and polite Age, to be under fome Cloud; the Patrimony of the Church is become an Eye-fore, and if a Spirit of Covetousness upon that Account spreads among the People, it must soon bring the Clergy into Contempt. This true Way of fecu ring them in their Rights and Properties, as well as in the Favour and Countenance of good Men, is to admit none into Office, who are not fully qualified. by the Canons of the Church; and although that will not keep out all, against whom there may be Exceptions, yet it will keep out some of the most unworthy: And if the Examination of Candidates for boly Orders, were more publick as well as first, many more would be asbamed to stand such an Examination, without being in some good manner prepared; and that Preparation for so boly an Office would not fail to alarm the Conscience of most Men, so as not to dare to offer themselves for a Place, in which they must appear to great Disadvantage, as well as be injurious to the Church. if they be not well qualified, and for which in the great Day of Account they must affuredly answer.

The Age we live in is certainly as learned and full Philosopy, as any fince the Establishment of Chriflianity in the World; Learning now a-days is by no reans confined to the Profession of the Clergy, as it was, for the most Part, in the dark Ages of Popery; Men of all Professions want not to have some Mas-ters of Science among them, deep read in most Sorts of Learning, and Divinity is in Part become the study, as it ought to be the Concern, of Men of all Professions, and Degrees. If any of the Clergy are defective in any Point, it is soon now discovered and decried by the Laity, and the Vicious and Profane thence take a Liberty to rail at, and scandalize the Church. For what in former Ages passed upon the World for a large Share of Learning, will bardly now be thought a Competency. If those who are the legal Patrons of Benefices, would have before their Eyes the last Day of Judgment, and the Tribunal Seat of God, and would but confider this rightly, and conscientiously, they would scarcely ever present. an unlearned Clerk, but chuse such as had their Education in the Universities, and not promiscuously dispole of their Titles upon the Recommendation of their Domesticks, and unlearned Dependants, who are ill able to judge of fit and proper Persons for such a Profession. For surely as the Course of the World is at present, many are found to croud into the Church and her Ministry, scarcely for other Ends, than for fake of Maintenance.

Whether the Fault lies here or elsewhere, that the Unlearned find Ways of being preferred in the Church above their Betters, which is not seldom Matter of Complaint; good were it, that whatever the End be in seeking, there should be all lawful Means used, and all the Care imaginable taken, for

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the due Execution of the Office; that Persons only who are well qualified be received and admitted, and that they who are Judges of these Qualifications should exert themselves, and diligently enquire into the Sufficiency of such Persons; and since the Law requires a formal Examination, that it be made with good Regard to ecclesiastical Authority both in Heart and Deed, so that as well he that ordains as he that presents may do his Duty with a safe Conscience, for the Glory of God and the Good of his Church. This will, in some measure, keep the Ignorant out of the

Office.

But fince God dispenses his Gifts and Graces not alike to all his Ministers, and those who are well disposed, though not deeply learned, may be able to do good Service in his Church, if they be faithful and diligent; that all such of moderate Parts and Abilities may not be discouraged from seeking an Office, unto which they are persuaded they want not a just Call, and may with a safe Conscience therefore devote their whole Lives to it, for the Edification of God's People; we have thought it of use to propose this Method of Examination, for the Help and Instruction of such as are less learned, agreeable to our national Constitution in all the necessary Points, and have made the Candidate to answer to nothing more, than what is absolutely required for his Preparation to the facred Ministry in our Church. For it may well be supposed, that the History of Popes Usurpations, and of the Reformation of the Church, as far as the same relates to our Government, is a necessary Part of Knowledge preparative to the true understanding of the Articles to be subscribed to, and the Oath to be taken by every one of our Clergy at his Ordination. All the Exhortations and Admonitions, and the Questions thereupon depending, are mostly framed out of the Offices of Ordination, or the Liturgy, Articles, Canons, and History, of our Church; the Knowledge whereof cannot well be dispensed with in any of our Clergy; neither is there much Learning required, or more than ordinary Abilities, but only Application and Attention in reading them carefully and considerately, to be Master of whatever is contained under them; and yet from hence it is that we must learn, not only what Dostrine our Church professeth, but also how to ast in the ministerial Part according to ecclesiastical Authorized

rity.

This Method is obvious enough, perhaps too obvious, some will say, to require a formal Publication in this Manner, of what every one knows is proper to be laid before the Candidate. But with Submission, may it not be said and affirmed, that every Candidate doth not know it? Or that it is necessary to inform himself of these Matters till after Ordination? Nay, even that there is any Oath to be taken, or Subscription made, other than what is common in the Ordinary Courts? All our Candidates must be supposed to be acquainted throughly with the Errors of the Church of Rome, yet it is to be feared that some know but little of the History of the Reformation, or of the Controversy thereupon depending, or have examined into the Sense and Meaning of every Article of that Book concerning it, unto which they are obliged to subscribe. Some imagine there is nothing in giving their Assent and Consent to the Book of Common Prayer, &c. which they think perhaps they are well acquainted with, and yet have never read the Whole of those Offices therein contained, with the several Rubricks, Preface, and Acts of Parliament, before it, or confidered sidered and made it their Business to understand the

This is a Sort of Knowledge peculiar to the Ministers on our Establishment, something more than is generally required of all under the ordinary and common Notion of a Minister of Christ, and hath Regard to the particular Constitution of Government in our Protestant Church, and the Laws made for the Establishment thereof. So that, beside the general Duties of the sacred Function, every Candidate must enquire particularly into all the national Obligations, which his Church lays him under, before he can offer

himself to officiate as a publick Minister.

It is a great Matter also towards the due Execution of the sacred Office, to make a Man know the true End of his Calling. That the accidental Benefits which may accrue to him by it are Things of low and mean Consideration, and ought to be the least Part of his Care. How many Parents think they have little more to do for a Provision for their Son, than to get him into boly Orders: The Son knows this is their full Design, and whether fit or no, he must humour them in it. If this then be too often the Case, to cast an Eye upon what must be expected from him at Examination, will be of Service surely to make him deliberate and weigh well the Charge he is about to undertake, and not hastily settle a Resolution before he has Leisure to know what is to be his Duty. Therefore we have made the Arch-Deacon to apply his Exhortations and Admonitions in such a Manner as to work upon and influence the Will as well as the Under-Standing; for without a Man seeks the Office upon a pure Principle-of Conscience, all his other Ends b 2 and and Views will but the more enfnare him in his Mi-

niftry.

There are many Treatifes published for the Help of Candidates, Rules laid down for regulating their Studies upon this Occasion, and Books without Number recommended; but the Methods proposed are generaly tedious, laborious, and scholastick, suit but ill wi. b the unsteady Application of Youth to so grave a Study, and are far from any Encouragements to profess Divinity. A succinet Method of ordering our Studies by a close Enquiry into the holy Scriptures, and on the Foot of revealed Religion, will answer as well as cumbering the Mind of young Students with Controversies in the Church, or other deep and learned Enquiries. Our Clergy at their Ordination are only required to instruct the People out of the holy Scriptures, and to read them diligently; and this the Church thinks sufficient to enable us to banish and drive away erroneous and strange Doctrines, and our Purpose is to require no more of our Candidates. But that they may know as much of Controversy as our Articles require, they are examined to every one of them. following briefly the Explanation of the best Commentators we have amongst us, and particularly Bishop Burnet.

The Necessity of the Candidates Subscription makes the Examination to be so far particular; but why the World should be cumbred with more Expositions of the Articles, when we have that Matter so fully handled, may be a Question. By way of Answer, it is presumed that a long Treatise is apt to startle young Students, when a brief Exposition for the present may serve their Turn, especially when, if any Thing thro' Conciseness be darkly expressed, they know where to look to be fully satisfied therein. But

is it not to be feared, that these very Articles, which perhaps are not so plain as we could wish, and to which Subscription is required, are but barely read over by many Candidates without considering them at all by the Help of any Expositor? For this Reason also it was that this brief Exposition was put into the Examination, by way of a Call upon the Candidate to look carefully into these Matters, before he puts his Hand in Testimony of his Approbation to such controverted Points, which he perhaps has never seri-

oully thought upon.

This Examination concludes with requiring each Candidate in the Nature of a Common Place, to write his Thoughts upon a Text of Scripture proposed to him by the Arch-Deacon, and to read the same audibly and distinctly before him, for the Sake of reprehending some common Mistakes of young Preachers, both in the Delivery, and in the Matter and Form of their Sermons; and therefore they are to be taken by no means as Copies, for Example sake, but as imperfect Drafts of mere Novices. Neither is this Method of Examination designed in a dogmatical Way, to direct the Learned, or to decry any other, but purely for sake of young Candidates, who are too ready to engage in a Profession, before they know what belongs to it, or are prepared for it.

Whatever is here laid down in a fummary Way, our Candidate is not to think sufficient to furnish him with all the necessary Rudiments, without looking farther and elsewhere, for this is but a bare Index, and not the Book, as before hinted, to point out to him the material Things to delineate, not to discuss them. It may perhaps go farther than is designed with some, who think a superficial En-

quiry into these Matters, by a short Abridgment of Lectures in Divinity and History, accommodated to a Minister of our Church, will qualify them to Stand an Examination, and fo to get into Orders; but lest the publick Revenues and Employments belonging to the Office, should be all that is at Heart, we have in the Beginning, and Close of this Examination, made the Archdeacon, by earnest Exhortation and severe Admonition, to lay it home to the Conscience of every Candidate, not to dare to feek or undertake the Office without holy and spiritual Views. A Caution, I fear, no less than necessary at this Time, when clandestine Means are daily used, to procure fallacious Titles to impose upon the Bishops, in order to pretend to

a legal Qualification.

This being the Source of much Evil to the Church (the general Complaint against the Clergy being for Incompetency of some particular Members, and when a Failure happens in the Execution of the Office, the Odium generally reflects on the Bishop who ordained such an unqualified Person), therefore this alone is Cause sufficient to vindicate the Fathers of our Church for being scrupulous, not only in enquiring into the legal Qualification and Capacity of the Candidates as to Learning, but also as to their Principles and Circumstances in the World, to see whether there be a reasonable and sufficient Prospect of Service to the Church by their Ministry. St. Paul affures us, that the Manifestation of the Spirit is given to every Man to profit withal *, that is, to profit the Church. And it is no less than manifest, that there is something in outward Circumstances to make spiritual Gifts profitable to the Church in this Age, which is far from Apoftolick. If the Infancy of the Church must always direct the Manner of calling and chusing our spiritual Pastors, and we are only to be guided by Rules of primitive Practice in providing for the Church; why do we not now insist upon a Community of Goods among A. Christians, and put the Rich and Poor upon one and the same Footing? If Men of Birth and Fortune are not to be called, because not many of such were chosen by Christ or his Apostles, is it because contrary to any Precept or Command in the Gospel? Do the Governors of the Church in this Age pretend to discerning of Spirits, one of the Gifts of the Holy Ghoft, common in the Days of the Apostles? If not, then notwithstanding the general Practice, when those Gifts were never wanting, the Church at this Time not being bleffed with such inspired Governors, may lawfully, and ought to use prudential Means in providing fit Persons for the Ministry to profit withal; and therefore if Men of Birth and Fortune seek it, and are duly qualified to serve in the Church, they certainly deserve Encouragement, in as much as they cannot be suspected of having nothing at Heart more than temporal Views, and therefore are like to make good Clergymen, at least to be in some measure respected above others, and consequently able to do more Good in their Ministry, than those of inferior Rank and Degree. The State of England certainly thought fo, when, by Acts of Parliament, some Privileges extraordinary were granted to those of noble Families among the Clergy; and it is remarkable since the Reformation, that few who have been well born have done Dishonour to the Church by their Ministry: Such generally being

free from poor and mercenary Ends, or servile Temptations, bred from their Infancy with Notions of Honour and good Manners, with a Love to their Country and Constitution. These are publick Principles, with which the Vulgar are not so well acquainted as those of Birth and Fortune, and the Guardians of the Church, as well as State, depend much upon them; for those who are thus principled, seldom want good Notions of Government, as well as Morality; and without that, the Study of Divinity is not apt to qualify Men for high Stations in the Church. This diftinguishing Regard for Birth and Estate, in Persons otherwise well qualified, would tend much to unite the Church and State more closely, which Union in our Constitution contributes above all Things to the Profperity of both. For however some do magnify the Authority of the Church, yet an Independency of the Clergy, and Church Affairs on the State, as to Matters of Jurisdiction and outward Government, is a mere buman Conceit and narrow Principle, suited only to the private Notions of poor and peevish Ecclesiafticks, who being themselves born and bred in a mean and servile way, have no Sense of Liberty and Property, or of the Sweets of Government under Subordination of Power, depending only on the Legislature. Whenever such come into any Authority, they are went to be more assuming than becomes them, and the Fealousy of our State is not apt to bear with exerbitant Power in such Hands; and it happens sometimes, that the Church is wounded by their means. And no wonder; since Popery and arbitrary Power ore always looked upon as the greatest Enemies to the English Constitution.

Heart, would be of universal Advantage to the Publick, and an Encouragement to Gentlemen bred in our Universities, who cannot well be supported there if the Circumstances of their Parents be not something considerable, and since the State of Learning is now much changed for the better, from what it was at and soon after the Reformation, and our Colleges afford us Plenty enough of Men duly qualified, the Church bath little more to do now, than to pick and chuse her Officers from thence, and may, if her Governors and Patrons so please, he well served by other than the

lowest Sort of People.

I do not know how it has prevailed of late, that some fancy the Clergy ought to be poor and despicable, as if empty Bellies would not be able to relish the temporal good Things of Life, as well as full ones; or as if the Humility of the Mind were to be measured by the Narrowness of a Man's Circumstances. But is it to be imagined, in fuch a Constitution as ours, where the People consist of three States or Degrees, Nobility, Gentry, and Commonalty; not of two only, Nobles and Commonalty, as in France; that the Church should be better ferved by the lowest of all, but a Degree removed from Villenage, than by Freemen, or Men of Honour? If indeed we could reduce the Luxury of the present to the plain Simplicity of Christians in the Apostolick Age, and the Church now, as well as then, acted in all Things by the immediate Influence of the Holy Ghost, directing the Lot and Choice of Persons to be admitted into the Ministry, we might well acquiesce in the Disposition of the Church, and say in the Words of St. Paul, Ye see your Calling,

Calling, Brethren, not many mighty, not many noble are called. But the Case being now much altered in this Age of Clamours against the Patrimony of the Church, we ought to use human Means to establish and keep the Church above Contempt. Whether out of a covetous Spirit, or from the Inequality of Promotions, which the Gentry of Ireland think they have but a small Share in, or from what other Cause it be; evident it is, that they are of late much out of Humour, and instead of honouring the Church with Benefactions, are rather disposed to afsociate and to keep up a Spirit of Contention to distress the Clergy. Avarice, no doubt, is one great Cause hereof; but certainly there must be something more at Heart to raise so general a Disaffection in our Gentry, who feldom want a liberal Education, and are no Enemies to learned Men; and therefore fince the State hath endowed the Church with Honours and Revenues, it is but prudent to place them in such Hands, as may best contribute to the Dignity, as well as Preservation thereof, by their Alliance with the Nobility and Gentry of opulent Fortunes, which will be an Encouragement for such to qualify themselves for holy Orders. The Gentry, with some of high Quality at the Head, generally do the Business of the State, which seldom calls any mean Persons into bonourable Employments; and why the same Methods must also be best in a national Church, where there is no want of the like to serve chearfully in the Ministry, and full as well qualified, if the Church be worthy of Honour, or beneficial to the State, is a Question easy to be proved in the Affirmative.

I have taken the Opportunity here of arguing this Point, that our Candidates for Holy Orders, might set their private Circumstances before them in a true Light, in order to judge whether they conscientiously believe they are able to serve the Church well by their Ministry. For although some of the greatest Men, in all Ages, have filled their Places well in the Church, who perhaps had nothing more to recommend them than their own personal Abilities, yet this is a rare Thing, and not to be expected by others, who are not conscious to themselves of having great and Superior Gifts and Talents, which few can equal; for otherwise many of these will miscary, for one that does Honour to the Church. The lowest Office of the facred Ministry demands Reverence, which is an unseemly Thing in the Opinion of some, and hard to reconcile to the Person, when his Address and Comportment answers ill to his outward Circumstances; and yet it is certain, that a good Man can do but little Good in his Ministry without it. But as it is neither necessary nor fitting, that all the Learned of the inferior Rank Should croud into the Ministry of the Church; so is it nevertheless commendable in the Bishops and Governors thereof, to take Notice of any Superiority extraordinary in fuch, whenever it happens, and to think them not unworthy of their Countenance and Preferments: And therefore Candidates of all Degrees of Men amongst us, with a legal Title may justly offer themselves, provided they can answer it to their own Conscience, that with the Abilities they have, they are persuaded that the Church may be well served by their Ministry. So the Candidate examines well his own Heart, the Archdeacon reports faithfully his Sufficiency

The PREFACE.

ficiency in Principles of Religion and Learning, and the Bishop is satisfied of his Allegiance and legal Title; these human Means for an able Ministry, being used according to the Direction of our Church, we must leave the Issue and Success thereof to the Blessing of God.

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Understand you are all Candidates for Holy Orders; and it is part of my Office to enquire, and inform the Bishop of the Sufficiency, of such who offer themselves

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in this Manner; that partly upon my Testimony of your being Persons and and meet for Learning and godly Conversation to exer-

cife your Ministry duly, to the Honour of God and the Edification of his Church; and partly upon his own Examination, and Enquiry by publick Address to the People at the Time of your Ordination, to know whether there be any Impediment or notable Crime in any of you, and also by giving farther Satisfaction of your Allegiance to the King and the Government both in Church and State, which by the Order of our Church you are obliged to do, before he may admit you. either to the Office of Deacon, or to the Order of Priest; (for these Offices were evermore had in fuch reverend Estimation, that no Man might prefume to execute any of them, except he were first tried, examined, and known to have such Qualities as are requisite for the same :) both the Bishop and his Archdeacon might do their Duty as the Church requires, and discharge that Trust reposed in them.

Suffer me therefore to shew you the Reasonableness and Expediency of such Enquiry to be made, and Caution given for the publick Satis-

faction of the Church and State.

Know then, that there are certain Qualifications, both natural and acquired, which are in a Manner necessary, at least are extremely useful in every Minister of the Gospel; who is suppos'd always to be a Person, according to his Commission under Christ, fit and properly called to shew

Light to the World by his Ministry.

The Natural Qualifications are chiefly a found Mind and good Understanding; for a Man ought to have good Parts that staketh this Calling upon him. As to outward personal Advantages, such as Gracefulness and other natural Perfections of the Body, althor they serve to captivate

tivate the Eye, they have no spiritual Influence upon the Hearts of Believers. So there be but a Capacity fit for instructing, without any notable Defect visible in the Person, to shock Nature by some monstrous Deformity, a good Understanding religiously and well apply'd will receive and give Light, and will not fail to shine before God and Man. But if one that is weak will pretend * to give the Light of the Knowledge of the Glory of God, when this Treasure is not so much as put in an earthen Veffel, as St. Paul's Expression is; or when a Man's natural Capacity is so poor, as the Light seemeth to be + put under a Bushel, as our Saviour speaks, there can no good Success be reasonably expected from fuch Ministry. We can hardly think such as these have any Call to the Office; and we may very well suppose that it is only from the Importunity of Parents, or from some private Ends and worldly Confiderations, that Persons fo meanly qualified, are prevailed upon to offer themselves for so high and sacred a Function, and the Governors of the Church thould confider well before they lay their Hands upon them.

This is certainly one ready Way to bring the Clergy into manifest Contempt, for any Weaknels, or Insufficiency is soon visible in a publick Office; especially where the chief and peculiar Bufiness is to instruct, persuade and advise, as Persons who take upon them to teach in the School of Christianity. This requires not only a good Will, but a good natural Capacity; for if a Man be called for Advice in a Cafe of Conscience, or to set one right in his Notions of some erroneous and strange Doctrine, if he

² Cor. iv. 7.

[†] Mat. v. 15.

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hath not Strength of Judgment prudently and properly to apply Texts of holy Scripture, and to diffinguish Truth from Falshood by a rational Way of explaining fuch Matters, what Good can he do? For an Argument of this Nature weakly handled will not edify or convince Gainfayers, but rather harden the Perverse and Obflinate, and encourage them the more in their Errors. God may indeed work thro' his Grace by the meanest Instrument, and Cases of Conscience may be so nicely put, and Doubts stated with so much Intricacy, by some who involve themselves in Scruples to such a Degree, that the only Part a wife and discreet Minister has to do for them, is to offer his Prayers to God to give such the Light of divine Knowledge and a better Understanding; but however it is always expected that a Minister of the Gospel be able to offer fomething more than his Prayers for the Conversion of others; and it would be but small Prudence in the Governors of the Church to chuse and accept of such, who are not able to give Proof of their natural Abilities for this Office; when Christ Jesus seems to lay it down as a necessary Condition, to call such only to the Ministry in his Church, who are well qualified to make manifest to the World that Light which he brought into it.

If any one therefore be insufficient upon Account of some natural Failing or Incapacity, to command the Light to shine, to preach the Excellence of the Gospel, and to search and explain the holy Scriptures, how shall he be able to speak the Wisdom of God, to preach in the Demanstration of the Spirit and of Power? How shall he be able by sound Dostrine both to exhart, and to

convince

convince the Gainfayers? For the Diversity of Administrations ought always to answer the Diversity of Gifts. To every one is not given the Word of Wisdom and Knowledge to minister in hely Things, and those who want it ought to be fatisfied with the Gift of Faith, and be content to receive the Ministry of the Word from others. All are not fit to be Apofiles of Prophets, or Evangelists, and we ought to feek after and covet only that Administration, which is equal to the Gifts bestowed on us. ever is zealous of spiritual Gifts should feek indeed to excel, but then let it be in such Matters wherein the Church may edify by his Means. The Edification of the Church is the fole End of the ministerial Function; Christ fent his Apoftles to preach as well as pray; and how can they be fit Dispensers of his Word, who are not furnished with natural Abilities enough to conceive it themselves but in Part, and not able to express even their own Conceptions thereof in any good Manner! Befides, to reprove, rebuke and exhort, require a Capacity of no common Extent, and yet these are necessary Parts of our Function. Christ's Ministers must not be Children in Understanding, but wife as Serpents altho innocent as Doves.

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Employment, and requires Wisdom and Prudence as well as Authority. The Office, althornever so good and holy in itself, will not command that Reverence and Esteem which is necessary, if it be put into poor Hands. There is no worldly Grandeur or Authority required to dignify the Person, no Sword of State or Robe of Majesty to support him in the Execution of

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his Office. If there be Honors and Power bestowed to the superior and governing Members of the Church, this is only out of pure Policy, the Government doth it for the temporal as well as spiritual Good of the Commonwealth; but every private Clergyman must maintain his Character by his own personal Abilities, although he acts in a publick Manner; many things are left to be ordered by his own private Judgment; he hath not always a fettled Form or Rule, as most other publick Officers have, to walk by; and yet if he be not able to discharge himself well, in the various Calls he hath both in publick and in private, he will make but a poor Figure in his Ministry; neither much for his own Credit or Good of the Church. To enter therefore upon this Calling, you fee a Man must have some good natural Qualifications, or else he will often fail in the Execution of his Office. at and satisficed it ovids

But secondly, he that would he a good Clergyman, must have some other Qualifications also which are required; fuch as, a competent Share of human Learning, and some Insight into the Laws of his Country, and the Canons and Constitutions of the Church. For I take it to be, if not necessary, at least much for the Good of the Church and the Advancement of Religion in the World, that the Clergy should be no Strangers to those Qualifications, which make others to be reverenced and respected in the general Esteem of Mankind. Now this ordinarily proceeds from and is mainly promoted by the Help of human Learning; every Scholar makes himself a Gentleman by it, as much as if he were of high Birth or Fortune, and the World

is apt to treat him as such, and to receive him into the best Company; and, we know, whoever is in good Esteem with those he converses with, will be apt, if he taketh proper Measures, to win and engage them to receive his Instructions. But besides this outward Respect which a Man of Learning feldom fails to meet with, he hath this superior Advantage above others, that he knows how to place his Words in proper and useful Form, to frame all his Arguments concifely and intelligibly, to lay Matters of Intricacy and Difficulty plain and open to the Understanding, and if he be well read in the History of the Church, to fet before our Eyes Examples of antient Men and Times; how fuch and fuch Practices prevail'd, and upon what Reasons, and compare them with the present Age for our Practice; what was the Opinion of the Antients in Matters of Doctrine, when Herefies arose in the Church, and what are proper Methods now to be taken, to banish and drive away erroneous and strange Doctrines. The World is now grown so philosophical, full of Science and Disputation, that the Doctrines of Christianity fall frequently under new Disquifitions by the Learned; not only the more my-sterious Truths of our Religion, but of late even the very Sanctimony and Holiness of our Profession is called in Question, and our Calling censured, as nothing more or better than Priestcraft, and the Orders of the Church condemn'd as arbitrary and a mere human Inven-tion. Now to wrestle not with Flesh and Blood, but against Principalities and Powers, against the learned Rulers of this World, requires all the Art of good and close Reasoning, in order to make B 4 known

known the Light of the Gospel, as well by Infight into the original Languages of the holy Scripture, as by other Proficiency in human Learning, that we may be able to desend against a perverse Generation with the Spirit of Wisdom, as well as on the Foundation of Revelation.

The Gift of Tongues was one of the first fensible Effects of the Holy Ghost on the Apofiles, to enable them to preach the Gospel to every Nation; and fince those who are Enemies to the Faith make use of the holy Scriptures perversely to confound Religion, if the Clergy be not able from the original Text, to thew the Fallacy of their Mif-conceptions of holy Scripture, (which they cannot do, unless they be so much Masters of the learned Languages, in which those Scriptures were written originally, as to take the true Sense thereof) and also moreover, if they be not able to manage a Dispute in Form and Method, it is impossible but they will be often foiled in the Way of Argument. The Apostles and Disciples of Christ had the Books of Moses and the Prophets for their Instruction wrote in their own Mother-Tongue, and although at that Time their Language began to be corrupted and alter'd, by a Mixture of other Words of different Languages crept in amongst them, yet the Scriptures were well understood when read in the pure Hebrew by the Jews; they could not be ignorant of the true Sense of the Expression. But with us it is now a Matter of much more Difficulty, to have an Infight into that and other Languages, into which the Scriptures were first translated, and yet if we be not some Way acquainted with them,

them, but depend upon our own Translation wholly, we may fuffer and be imposed upon in this Age of refin'd Criticism. One great Cause of Exceptions taken against our Keligion by fome amongst us is, for want of a thorough Infight into the learned Languages; for Men are given to criticise on Words and Sentences less correctly done into our own Language than the original Expression deserves; and sometimes we may mistake the full Meaning of the Text, from the Darkness of some Word which allows of different and various Interpretations, following the Original therein not fo clearly as to fatisfy. others; from one or both of these Causes Difputes naturally arife, which might very well be settled and ended by a competent Knowledge in those Languages: So that some Insight herein feems absolutely necessary to every Preacher of the Gospel. But that is not all, for there is much Use to be made of expressing our Thoughts regularly and in an orderly Manner; there is an Art in reasoning well, and therefore the Improvements of University Education are ordinarily the best, though I will not call them the only Means of qualifying a Man for the Ministry in God's

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But fince the Church is always in a State militant upon Earth, the World interfering and clashing with Religion, and Religion with the World, therefore in the practical Part wherein Government is concern'd, there cannot be too close an Union of Church and State, because open Discord between these two is the Destruction of both; so that they who are to be Guides in the Church, ought also not to be Strangers to the establish'd Laws of their Country; for

B 5

the supreme Powers in all Kingdoms will certainly take upon them to govern both Church and State, to inspect into Laws Ecclesiastical as well as Civil, and to prefide over both. Of these some are penal, and some are introductory to our Office; and to enter into the Service of the Church, as a Minister and publick Pastor, to take care of the Lives and Conversation of others, without first acquainting ourselves with what the Ecclesiastical and Civil Laws expect of us, is rash and dangerous in the Consequences. There is also a Necessity to inform ourselves, by what Means the Church became corrupted through Popery; so that a general Reformation was introduced, and whole States and Kingdoms departed from the Doctrine of the Church of Rome, which had long much Reverence in the Christian World. To this End Church History should be much your Study, for therein you will eafily discover the Errors which were introduced into the Church, and the Necessity of a Reformation. But particularly there are the feveral Articles of our Church to be nicely weigh'd and examined, and the whole Liturgy and Forms of publick Service to be carefully read and confidered before you can give your Affent and Confent thereto, as the Law requires, otherwise you may be in Danger of giving some Offence to Conscience. The Christian Religion indeed is, and ought to be the same in all Countries, yet the national Establishment thereof in publick Worship and outward Government differs in every Country, as the Laws of the State do; and he can never be a good Minister of the English or Irish Church, who knowns nothing of the Canons and Laws which establish

it in these Kingdoms. I know it hath been said by some, How can the Law establish the Church? But if it were not for the Law, I fear, the Church would not be long visible amongst us. The outward Government of the Church furely must be established by the Laws of the Land, and the Ministers of it must be accountable to the Civil Government, otherwise we must soon fall into Popery or Independency; and either we know, the one or the other in our Church, is founded on bad Principles and false Doctrines; the Religion only of worldly-minded Men or Enthusiastick Zealots, the Offspring of Sedition and Parents of Mis-rule. For Obedience to the Laws of the Land in all Christian Countries is the Fruit of Christian Doctrines; and a Clergyman, who doth not in part make those Laws fomewhat his Study, may be often furpriz'd by his Ignorance of Statute Laws, whenever they interfere with Church Offices: For God and Cafar may be both well ferv'd together, fear'd and honour'd as they ought to be, and, generally speaking, to offend the one is an Offence to both, and to plead Inadvertency in many Cases will be no lawful Excuse.

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This is a fort of Learning which all in publick Station must acquire in some Degree, if they would do their Duty well, and be inoffensive in their Conduct, altho it be no way needful for a Clergyman, to look farther into the Laws.

than as they relate to his Office.

All this Knowledge and Learning, you fee, is no more than what is required to prepare a Man for the Ministry in our Church, and when this Foundation is well laid, he may fairly and with a good Conscience offer himself a Candi-

B 6

date for holy Orders, and after he hath procured a legal Title, the Church will not refute to put him in Office.

What our Church means by a legal Title you may see in the Canons, where the Law provides that such, who are so and so qualified, and only

fuch, are to be made Ministers.

No Person shall be admitted into sacred Orders, without he hath a Presentation to some Ecclesiastical Preserment then void to exhibit to the Bishop, or a Nomination to some Curacy, or is to be shortly admitted to some Benefice or Curacy then void. So that the Law provides that there shall be no idle Clergymen, without some Church or Congregation where they may attend the Cure of Souls and attend on their Mi-

niftry.

But in regard to Colleges and publick Nurferies for Learning, because it is supposed that
Chergymen employ their Time well in such Places, and give no Offence by an idle. Life, they
being for the most part taken up with their
Studies and Academical Duties; therefore the
Canon allows that a Fellow of the University
or a Master of Arts of five Years standing, that
liveth in the College of his own Charge, may
be put into holy Orders. But if any Bishop
shall admit any Person into the Ministry that
hath none of these Titles, then he shall keep
and maintain him with all Things necessary
till he do prefer him to some Ecclesiastical Living.

A Person therefore, of never so much natural or acquired Abilities, ought not to offer himfelf to be ordained, if he hath no Title in this legal way to recommend him to the Bishop;

and however the Practice may be with some, to impose a seigned. Title thereby, surreptitiously to get into Orders, yet it is an Abuse which must lessen our Character, and doth Disservine to the Church; which by her own Canons shews who are the proper Persons to be ordain'd and leaves it to the Bishops, if they will judge others sit, whom the Church doth not, to ordain them at their own Peril, and maintain them too until pro-

vided for in the Church,

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To multiply publick Officers farther than is necessary, can be no good Policy, for such always must be burthensome somewhere if out of Employment, and there is an outward as, wellas an inward Call to the Ministry, which outward Call cannot be legal, unless it he according to the Authority and Order of the Church. Our Church was aware of this, and therefore, laid the Bishops under Caution, not to exceed in the Exercise of their Power and Authority in this Matter, left the Church should be burthened with idle Clergymen, useless Officers, not, Labourers in Christ's Vineyard. And indeed. that Charge in the Bishop's Exhortation at the ordering of Priests is something preposterously fet forth, where they are called Meffengers, Watchmen and Stewards of the Lord, when at the fame Time, if they have no particular Congregation to minister unto, nor are employed in the University, Men may enquire and ask to what Flock are they fent? whom are they to watch over, or to act for? what peculiar Family, are they to teach, to premonish, to feed, and to provide for ? Or are they only to feek for Christ's Sheep which are dispersed abroad? Or do these only hold their Office in Expediency? These are Queftions

Questions not easily answered, and from whence may be drawn Consequences not much to the Credit of the Church.

That the Candidate therefore may answer, as he is oblig'd to do before he can be ordained Priest, that he thinks he is called by the Order of this Church; and that the Bishops, with whom the Power of Ordination is lodg'd and trusted, may not lay their Hands on improper Persons, it is highly prudent, that all those who seek for Orders, for the Sake of their own Consciences and the right Reverend Fathers of the Church, for the sake of good Government, should have a due Regard to those Titles which are to qualify by Law Persons sit to be ordained; for much Latitude allowed of in these Matters will be apt to distress the Church, and be sure to bring the Clergy into Contempt.

Having laid this whole Matter before you by Way of Caution, and that I may also with a good Conscience, present you to the Bishop as legally qualified, let me know what Titles, Testimonials, and Certificates, you and each of you have of your * Learning, Behaviour, and good Life

as the Canons require?

First Candidate, I have a Presentation to a Living now vacant in this Diocess, and am Mas-

ter of Arts in the University.

and and I have a Nomination to a Curacy in the faid Dioces, under a Salary of

Pounds per Annum, with a Testimonial from the College of taking the Degree of Batchelor of Arts.

3d. Cand. I am a Fellow of the College with Testimonial.

3d. Cand. I am to be admitted shortly to a Cure

or Benefice by the Bishop of this Diocess which will be soon void, have Letters Testimonial under the Hands of sour grave Ministers, together with the Subscription and Testimony of other credible Persons, who have known my Life and Behaviour for the Space of three Years last past, and I desire to be admitted to the Office of Deacon.

A. D. How old are you?

4th. Cand. Twenty three Years of Age.

A. D. How old are you who seek to be Priests?

Other Cand. We are twenty four Years com-

pleat, as the Canon requires.

A. D. Being now satisfied you can answer the Bishop in these Points, for it is incumbent upon him to enquire particularly into the Sufficiency of your feveral Titles; I must first apply to you who feek the Office of Deacon, to be inform'd what Method of studying you have taken to advance in Learning, so far as to be fully qualified for Orders. The Course of Univerfity Education is well known and approved of, as the publick regular and best way of educating Youth, in order to become useful Ministers of the Church, and those who go out of it are justly to be called in Question, and examined to give Proof of their Sufficiency. Universities and publick Schools of good Literature are necessary Foundations, instituted for the good of the whole Community, under certain Rules allowed of, and Statutes fixed by the Laws of the Land; and all those who do not conform to the general Rules of Education, and go out of the publick Method, must expect to shew what Progress they have made in the way of Learning. before they be admitted into any publick Office

in the Church. I must ask therefore how you have applied your self for instruction? Since your Education hath been in a private Manner and not

at a College.

4th. Cand. I was educated at a private Shool, until I had Infight into some of the learned Languages, and of late Years have been affished by some of the Clergy, and I trust to be able to shew that I have laid such a Foundation in Learning, as is required of a Candidate for the Office of Deacon.

A D. That is all back or expect. For fince the holy Scriptures were originally written in the learned Languages, it is absolutely necessary that the Ministers of the Church should have fufficient Knowledge of the Original Text; to defend against any false Translation, or dark and doubtful Explication of the Word of God, which by the Art and Practice of the Adversaries of our Religion, we may judge they depend much upon. Therefore when the Bishop at your Ordination asks the Question of your Belief of all the Canonical Scriptures of the old and new Testament, you cannot be suppos'd to anfiver knowingly, and confeientiously in the Affirmative, unless you are able to read and understand them in the Original Languages, at least by the Help of the Latin-Translation which is allowed of neither can you fufficiently explain them to the People in the Church where you shall be appointed to serve, as you are farther to promise the Bishop, unless you are so quali-

You alfo who feek the Order of Priests, will be interrogated publickly by the Bishop, of your Persuasion of the Sufficiency of these Doctrines contain'd

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contain'd in holy Scripture, for the attainment of Salvation, thro' Jesus Christ: Whether you are determined out of them to instruct the People committed to your Charge, and to teach nothing but what is contained therein, either expresly, or by necessary Consequence. So that the Scriptures are the only Books you are to make use of for the Proof of found Doctrine: They are to be the standing Law, by which you are to frame your Arguments, to banifo and drive away all erroneous and strange Doctrines, and by which also you must fashion your own selves and your Families, to make both you and them, as much as in you lieth, wholesome Examples, and Patterns to the Flock of Christ; in them you are to place your whole Study, and they will take up the most part of your Time, to spare from Ministerial Service in the Duties of your Calling; for there is nothing can make you so ready, or so capable of going thro' every Part of your holy Office, as being well read and instructed in the heav Scriptures. This will enable you to use both publick and private Monitions and Exhortations, as well to the Sick as to the Whole within your Cures, as need shall require; to exercise the great Duty of Prayer as a Gift, proceeding from the Spirit of God, or as something more than depends on our own natural Abilities; to maintain and fet forward Quietness, Peace, and Love amongst all Christian People, to be conformable to the Discipline of Christ, to obey your Ordinary, and other chief Ministers, unto whom is committed the Charge and Government over your and in a word, so to minister the Doctrine and Sacraments as the Lord bath commanded, and as this Church and Realm bath received the fame For to the true and right Performance of all this nothing

nothing is so helpful as being conversant in holy Scripture, which both spiritualizes the Understanding, raising our Affections towards heavenly things, and also informs us in all the practical Parts of our Duty. To all these things the Bishop will require you to take good heed, and demand your Promise so to do in a very solemn manner, and therefore it is proper to apprize you of it before-hand.

But as these Offices of Deacon and Priest are of holy and divine institution, so no Man can undertake the fame in that Manner which is required by the Gospel, unless he hath God's Authority. Since the Question therefore will be put to you by the Bishop of your Call to these several Offices, I must insist upon it for your Souls sake, as a thing abfolutely necessary, and to put you in mind to fearch and examine truly your own Hearts; whether or no you have well confider'd the Nature of that Office, which you now offer to engage in; whether you be fatisfied in Conscience, that by the ordinary Affistance of God's Grace, you are able to take it upon you; and whether you resolve to be diligent and active in your Duty, to make it your peculiar Care and Study faithfully to ferve in all Offices belonging to your Function, as a Minister of God's Church, during the whole course of your Lives. By the ferious Examination of yourselves in these Points, you will be able to find out what divine Motions you have within you to serve God in publick Office, as his Minister: I do not mean any extraordinary Commotions, fuch as are pretended to by Enthusiafts, but such a Call as is consustent with the ordinary Measures of God's Grace, working by his Spirit to do that which you find yourfelf not unfit for, but rather to defire with Earnestness and holy Ardor of Mind, and which, out of no covetous Designs, neither solely upon account of the Importunity of Parents or other Friends, but of your own free Motion you incline to, out of a pure and full Purpose to do Service in the best Manner you are able in God's Church, and therefore think in your Heart that you be truly called, according to God's Will, and the Order of the

Church, to this holy Ministry.

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And now the Order of the Church coming under our immediate Consideration, I must be very particular with you in inquiring into your Principles, in respect of our national Church of England and Ireland; for fince you are to be called to the Ministry in this Church, your Business must be to acquaint yourselves well with the Constitution and Government thereof, for he that feeketh a publick Office, must know the Business he is to be employ'd in, and how to fatisfy the Publick by his Ministry. In order to which it is necessary that you be no Strangers to the History of your own Church, and the Ecclefiastical Government thereof establish'd by Law in your own Nation. Whatever therefore Revolutions have happen'd, must of necessity have brought in Changes and Alterations in the manner of divine Worship as well as Government; which to know must certainly be of great use in order to support the Establishment, and to reconcile the Present to the primitive Practice of the Church. The great and most remarkable one is that of our Reformation from Popery; and in as much as this is the main and fundamental Subject of Controverfy in this part of the Christian World, and hath divided the western Church into two notable Parties,

Parties, distinguish'd commonly by the names of Protestants and Papists, 'tis hardly possible for a Divine to avoid ingaging in this Controversy, let him fettle in any Church in Europe. But fince ours in her Ecclesiastical Canons and Articles of Religion hath faid and done so much to support her own Reformation, it is next to the Law of the Gospel become the Law of our Church to withstand Popish Principles, and without that even by the Law of the Land we cannot act as publick Officers in the facred Ministry, so that together with Church History you must make yourselves acquainted with this Controversy, the Ecclesiastical Canons, and Laws relating to it, the Liturgy for divine Service in Publick, and with the several Articles of Religion, which our Church openly professes, before you can any way presume to excute your Office.

By the ordinary Ecclefiaftical Injunctions of old, three Days in each Quarter of the Year are appointed as stated Seasons preparatory to Ordination, which were therefore called Ember or stated Days from "pupper; and to make my Examination answer to the Rules of the Church, I shall this Day enquire into the Historical Part, chiefly and principally with regard to the Reformation both in England and Ireland; with the Rife and Progress thereof, and of the Laws and Canons made for the Establishment of the Protestant Religion. On Friday next, I shall examine you about the publick Liturgy, and the Articles of Religion. The next Day I shall reserve for hearing your Discourses to be made on some Texts of holy Scripture, which I shall propose to you the Even-

ing before.

To proceed then in this Order, I defire to know, whether you are acquainted with what is to be required of you at the time of Ordination, particularly concerning the Oath to be taken before the Bishop, for the Peace and Safety of the Realm and State of the Kingdom, as the same is prescribed

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Cand. We have look'd into the book of Publick Forms, of making and ordaining Deacons and Priefts, and have read and confider'd the Oath therein enjoin'd concerning the King's Supremacy, and approve of the fame, as we do also of the Canons of the Church of England and Ireland, which are directly levell'd and defign'd for the like Purpose, by denying a foreign Power any Preheminence or Authority, either ecclefiaftical or Spiritual, within our King's Dominions. We fee the apparent Necessity of such an Oath and fuch a Canon against the Pope and Court of Rome, who for many Ages had encroach'd upon the Power and Rights of our Kings within their own Dominions, and do still the same over many Christian Princes and States, by mixing and confounding the spiritual Jurisdiction of the Church. with the coercive Jurisdiction of Princes in matters Ecclefiaffical.

A. D. I perceive then you are no Strangers to the Argument, touching the King's Supremacy, and indeed it is a matter of weight, to be well consider'd in every national Church, but especially in Protestant Countries, where the Impositions of the Church of Rome do no less hurt to the pure and peaceable Doctrines of the Christian Religion, than to Civil Government, by aiming at universal Monarchy over Temporal as well as Church Affairs. Therefore the Canon enjoineth all

Ecclesiastical Persons, having Cure of Souls, and all other Preachers and Readers of Divinity Lectures, to teach, manifest, open, and declare four times every Year at the least, in their Sermons and Lectures, that all usurp'd and foreign Power, for as much as the same bath no Establishment nor Ground by the Law of God, is for most just Causes taken

away and abolish'd.

As to the Oath of Supremacy, altho' it stands in our Common Prayer Book in the Office of Ordination, yet in the Beginning of the Reign of King William, and Queen Mary, that Oath was repealed by Act of Parliament, and other Oaths, appointed instead thereof, acknowledging the King's Supremacy according to the legal Notion, in renouncing all foreign Power and Jurisdiction, the not expresly obliging our selves to the Defence thereof as we were heretofore wont to do by that Oath. But our Obligation, as to the Substance of it is still the same it ever was to us Clergy, being what the Canons of our Church oblige us to subscribe, and the Laws made in Defence of the King's Supremacy, remaining still the same they ever were, our Recognition of it must be look'd upon now to be the same alfo.

I suppose you are able to give some short account of the History of the Usurpation and Encroachments of the Pope and Court of Rome over our own Kings, which brought about the Reformation in the Reign of King Henry the 8th, for at that time the Pope's Usurpations in England, met with so general a Complaint from all Persons under that Government, that both Clergy and Laiety became weary of such an intolerable Burden.

What

What Religion did the People of England profess at that Time; the Roman and Popish, or that

which we now call Protestant?

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Cand. The Church of England was at that Time, as to matters of Doctrine, altogether Popish, * but nevertheless having smarted so long under a foreign Jurisdiction, and felt the heavy Hand of the Pope of Rome in many Instances oppressive, and triumphing over the Sovereign Power of their Kings, and the Laws of their Country, the People began to be active and more resolute in the Support of their Prince, and the Constitution, refusing to bear any longer with that Authority, which the Pope claimed, in opposition to the Imperial Rights of the Crown, and therefore unanimously voted their King in all Causes, as well Spiritual as Temporal, and over all Persons within his Dominions, Ecclesiasticks as well as Lay Persons, to be Supreme, and with one Voice, according to the fundamental Laws of the State, acknowledged the King and not the Pope to be Head of the Church of England. So that Protestants, as to the erroneous Principles of the Church of Rome in matters of Worship, Doctrine and Sacraments, as now renounc'd by us, who call ourselves by that Name, were not the first who fell out with the Pope, and declaimed against his exorbitant Power, nor were they the first Propounders or Enactors of Laws, to limit his unjust Claim of universal Monarchy in Church Affairs. They who fat in those Parliaments of ours, who were thus active for the King's Supremacy, professed openly no other but the Religion of the Church of Rome, and they were made up

^{*} Mutata Discipliur, nibil prater ea in Dostrina mutatum.
Thuanus.

of Persons, who did generally embrace all their other Errors, and in that respect were even at that time Papists still, but they had felt so much the Weight of foreign Power, and that transcendant Authority which Rome then exercised over Christian Princes, that they began to question the Validity of Popifo Canons imposed upon them in troublesome Times, when they were not at liberty to give their free Confent, and thought it no less than matter of Religion to be good Subjects, to honour their King, be Lovers of their Country, and to maintain the Laws and Liberties thereof. howfoever they might yield in other Points, and were misled, with the Bulk of Christians in those Days, according to the Errors of the Church of Rome.

A. D. When and how began this Usurpation of the Pope of Rome, upon the Rights and Liberties of the Church and State of England.

Cand. Our Histories of the Times before the Norman Conquest, make no mention of the Bishop of Rome holding Jurisdiction in the Realm of England, either in the Time of the Britains or Saxons.

What we read, that Pelagius, the Monk of Bangor, about the Beginning of the fifth Century refus'd to appear at Rome upon the Pope's Citation, affirming that Britain was not within his Diocess, nor his Province, is not of so good Authority to be depended on, but certainly Austin, who was sent into England by Gregory the first, to convert the Saxons about the Year Six Hundred, cou'd not prevail upon the British Bishops in Wales, to own any Dependency on the Bishop of Rome, or to conform to the Rules of that Church:

Church; for they retained the Ceremonies of the Eastern Church, as they receiv'd them on the first Plantation of a Christian Church amongst Bede writes that the Irish Bishops and Priests differ'd from Rome in the Observation of Easter, and infifted on their manner of keeping that Feast according to the Rule of St. John; and that St. Columb and his Successors had so appointed, which was contrary to the Custom at Rome. For the Eastern Churches planted by St. Fohn used one Form, and those planted by St. Peter in the West used another, but it seems the British and Irish then followed the Rule of the East in Ecclesiastical Matters. By this it appears that Rome had not gained at that time upon the Northern Churches, who were rather thut out of her Communion; but it is certain also that by this Conversion of the Saxons by Austin, Rome laid the first Stone in England, towards the Foundation of her Tyranny in that Kingdom. King Ina gave the Peter Pence to the Pope, which were collected of his Subjects, but then it was partly as Alms, and partly as an Endowment for a House erected at Rome, for the Entertainment of English Pilgrims; but as for Bishopricks, the Saxon Kings kept the Power of disposing of them in their own Hands, and gave them as they thought fit, without any other but the accustomed Ceremony per Annulum & Baculum. They also, without any Application to Rome, made Laws for the Government of the Church, and their own Clergy, and the Church of England at that time, did neither feek, nor need the Aid of the Riftiop of Rome.

A. D. What Course did the Pope take to get into favour with the Norman Conqueror, and his C Successors,

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that urch; Successors, to raise his Power to that height at last, as to trample on the antient Laws and Privileges of the Kingdom of England, and the Prerogative of that Crown?

Cand. Purely by Fraud and Usurpation, by taking Advantage of the unsettled State of the Times, whenever War or Civil Dissentions threw that Nation into Troubles and Confusion.

William the first was not well settled on the Throne, when the Pope thought it a fit Time for him to extend his Jurisdiction; he sent two Legates into England, whom the King countenanced, and because Stigand the Archbishop of Canterbury had not purchased his Pall at Rome, they took upon them to depose him, and several others; the new King either not daring to fall out with the Pope at such a juncture of Time, when he had more need to keep his old Friends than create new Enemies, or rather because he wou'd make Room for his Normans, and folely for that End, it is to be prefumed, he consented to make use of the Pope's Power. But this he cou'd not do, without suffering the Pope himself to be manifestly affronted by old Welston, Bishop of Worcester, who cou'd not yield to the usurped Authority of the Legates on any account, but by refigning his Staff and Ring to the same Power from whence he receiv'd them; and going to St. Edward's Tomb, he furrender'd them there with these Words, as the Historians relate that Matter, laying his Crosier, &c. upon the Tomb; Of thee, O holy Edward, I receiv'd thefe, and to thee I offer and surrender them back again.

His Successor, William Rufus, met with a high Provocation from Archbishop Anjelm, who dared to appeal from the Crown to the Court

of Rome, but the King for that piece of Infolence banish'd him, and seized into his own Hands all the Temporalities belonging to his See.

In Henry the first's Time, after much Debate and long Struggling, by means of some Concordat between the King and the Pope; wherein the Pope yielded, that no Legate shou'd be sent into England, unless the King required it, and that the Archbishop of Canterbury for the future shou'd be allowed as Legatus natus, and fit at all general Councils, tanquam alterius Orbis Papa; that King was deceiv'd by that fraudulent Grant of a Power in his own Archbishop, which was not in the Pope to confer, to fuffer and wink at his Decree, that no Lay Person shou'd give any Ecclefiastical Benefice, which was the first Invasion on the Right of Patronage in the Kings of England: but as the Popes kept not their Promise, concerning the sending of Legates, so this very King broke the Decree touching Investiture of Bishops by the Pope.

The Civil Dissentions in King Stephen's Time, disabled that King from struggling with the Pope, so Appeals to Rome became common in his Reign: And in that of Henry the second began the Usurpation of exempting Clerks from the secular Power; upon which so many Outrages were daily committed by the Clergy, that the King was forced to call a Council of his Nobility as well as Bishops at Clarendon, wherein several notable Constitutions were made and agreed to, in order to establish the antient Laws for Government of the Clergy, and for ordering Causes Ecclesiastical, all in savour of the King's Supremacy of Government. Unto these, all but the

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Archbishop of Canterbury signed willingly and freely, but he with a Salvo to the Rights of the Church. Upon which the whole Kingdom was in a high Ferment, which ended not but with that Archbishop's Life, who was put to Death in a very vile Manner. which in a legal way was otherwise become impracticable, altho' he had forfeited his Life by the foulest Treason.

A. D. The Tyranny of the Pope, by spiriting up the Archbishops against the King, almost in every Reign, must have been very extraordinary, to cause so great a Churchman to fall by fo foul a Blow. What with the Obstinacy of the Archbishop on the one Hand, and the Turbulency and Superciliousness of the Pope on the other, the Laws you fee cou'd not take place; but however all these Usurpations both before and afterwards were never obtain'd, but against the Grain of both Kings and Parliaments, and what the Pope cou'd not compass in time of Peace and Settlement, he made large amends for in time of Civil Diffentions; for there was not any thing he held in Jurisdiction over the Subjects of England, that he did not obtain by Craft and Fraud in dangerous Times.

But proceed with your Narrative.

Cand. The Pope compleated all in the Reign of King John, when he took the Sceptre fairly to himself, deposed that King, and by a Bull sent into England, discharged his Subjects from their Allegiance, and made the Crown and Kingdom a Fee Farm of the Church of Rome.

During Henry the third's Reign great Exactions, and Oppressions did the Pope make in England. Two Thirds of the Lands were

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in the Hands of Churchmen, whom he fleeced to enrich his own Court, by conferring the richest Benefices on Italians, and others resident at Rome, by continual Taxes and Exactions of Tenths, Fifteenths, fometimes one Third, and fometimes one Half of all the Goods both of Clergy and Laiety, upon Colour of maintaining Holy Wars. Had Edward the First inherited the Weakness of his Father, 'tis certain that Britain wou'd have actually loft all Tokens and Marks of an Imperial Crown, and remain'd only a Province of Rome. But that brave Prince was a Lover of his Country, and quickly faw the Artifice of Rome, and at what it was driving; calls his Parliament together, and with a true Spirit of British Liberty, makes the first Statute against Provisors, which he put in immediate Execution, restored the antient Sovereignty of the Crown, and the Pride and Power of the Court of Rome was at a low Ebb, during the whole Life of that warlike and wife Prince, who refus'd to be accountable for any of the Rights of his Crown to any Tribunal under Heaven, as he faid himfelf.

His Successor Edward the Second, tho' a weak Prince, had People wise enough to keep the Pope within Bounds; and in the next King's Minority they wou'd not suffer farther Usurpations; and when the King came of Age, he himself in Parliament mortisted the Pope much by a second Statute against Provisors, which made it Death for any to bring Provisions for Benefices from Rome, which he executed indeed not with any great Severity. But the Popes returning to their former Courses, under this Edward's Successors, in Process of Time it

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became necessary to renew this Statute frequently, which was called the Statute of Premunire; containing besides the Prohibition of Provisions, several other Sovereign Determinations of Cases, relating to the Disputes with the Pope and Court of Rome. This, however, did not wholly stop the Pope's Proceedings; Persons were daily provided with Benefices by the Court of Rome, which oblig'd the Commons to petition Richard the Second to seize the Goods of all those beneficed Agents, and to banish them the Realm; which was granted, and he confirmed the Statute before mention'd with farther Restrictions and Penalties.

Henry the Fourth revives and confirms these Statutes, but, in order to attach the Clergy to his Interest, he conniv'd at the Violation of them; so those Laws remain'd in sorce, tho not much good done by them, more than that they were some Cheque upon the Pope, to act more cautiously and warily for the suture.

Yet once more in the Reign of Henry the Sixth, by the Instigations from Rome, the Clergy attempted to give a little more Life to the Cause, and to bribe the King to reverse the last Statute against Provisors. They offer'd largely for that Purpose, but Humphry duke of Glocoster by his Interest prevailed, that the King wou'd not consent to their Conditions, or to diminish the Rights and Liberties of the Crown.

The Pope's Usurpations remain'd much at a stand from hence, until the Reign of Henry the Eight; but that Prince being deceiv'd by the Pope in the matter of his Divorce, with the Assent of his Parliament, Bishops and all consenting, put a full stop to the Pope's Power in

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England, by a solemn Law, which acknow-ledg'd the King, and not the Pope of Rome, to be Head of the Church within his own Dominions.

Altho' in Queen Mary's short Reign that Act was repealed afterwards, yet her Successfors to this Day have enacted other Laws tending all to the same Purpose, to give the Crown its antient Sovereignty in all Causes Ecclesiastical and Spiritual, and denying any foreign Power to have Jurisdiction or Authority in such Matters.

A. D. You understand therefore how much it was for the Peace and Sasety of both Church and State, for the universal Good of the Common Wealth, that by Consent of King and Parliament an Oath shou'd be framed, for Subjects to renounce all foreign Power and Authority, and to be required of all publick Officers before they enter upon their Charge. This being the Design of the Oath which you are to take before the Bishop, you see the Reasonableness and the Necessity of it.

But hath not Christ appointed certain Orders of Ministers in his Church, distinct and separate from the Civil Power, under him as the Head, and therefore independent, and to be accountable unto none but himself?

Cand. Christ hath instituted a divine Law indeed, not only for his Ministers, but for all to walk by, which is not to be controuled by the Civil Power; he hath also appointed in his Church certain Orders of Men, to do the Work of Evangelical Pastors; but there is a Difference between a Right of performing spiritual Offices, and a Right of outward Government of the C4

Officers in their particular Administration; and by the Articles of our Church, this Point is diflinguish'd, and made plain, Whereas we attribute to the King's Majesty, the chief Govern-* ment, we give not to our Princes the Ministring either of God's Word, or of the Sacraments, but that only Prerogative, which we fee to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they shou'd · rule all Effates and Degrees committed to their · Charge by God, whether they be Ecclesiastical or Temporal; and restrain with the Civil Sword, · the Stubborn and Evil Doers.' For as spiritual Rulers have respect to both Tables, so the Magistrates Power hath the same. For the Civil State was left by Christ just as he found it; his Church was to be no Diminution, but rather an Addition to the King's Authority; by pecuhar Appointment of Jesus Christ, the King was to be honoured, and obey'd, and all subordinate Rulers under him; there was to be no Independency of Persons, under the Notion of his Headthip, for he has plainly told us that his Kingdom is not of this World. The Excellency and Supremacy of Government are different things; the Excellency of the Christian Ministry, no one will deny, but then there is a greater Dignity of Authority and outward Government in the World, invested in the Supreme Civil Power. If there have been Canons made to exempt Ecclesiastical Persons and Causes from secular Cognifance, they were always by Permission of the Sovereign, and the Favour of Princes; they were never intended to disclaim their Supremacy over the Clergy, that they shou'd be no ways accountable to them for the Discharge of their

their Office; because they being over all Perfons and Causes Supreme within their own Dominions, there would be two independent Powers in one State, if the Case were so; which is absurd, and inconsistent with all good Government.

A. D. But hath not some others besides Papists, denied the King's Supremacy, in Causes

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Cand. There have been some Presbyterians in Scotland, who afferted a fort of Supremacy in the Church above the King's Authority, and that Ministers, for Facts accounted treasonable by the State, if they were committed during the Discharge of their Ecclesiastical Office, might decline the Civil Judge, nay the Royal Authority itself, and appeal to a Synod. As in the Case of Mr. David Blake, in Bishop Spotswood's History. But such Positions as these are fitter to be argued in the Court of Rome than in the Courts of Princes: For if Christ so governs his Church upon Earth, that the Civil Rulers are not to intermeddle where the publick Peace of the Nation is concerned, the Advocates for this Cause must certainly borrow their Tenets from the Popish Hierarchy,

The Christian Religion doth plainly enjoin peaceable and faithful Submission to the Government, and this can never be brought about without allowing a Supremacy in the Sovereign in all Causes, and over all Persons within his Dominions, and the Church doth build much upon this Principle for her own Establishment and Protection. So much is the Church as well as the State interested in the Preservation of Government, that we find the Resormation in the

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one brought on the like in the other. For as a foreign Jurisdiction must be inconsistent with the municipal Laws of any Kingdom, which pretends to a Crown imperial within itself, so the same cannot but distract and unsettle every national Church, and in the end produce either Tyranny

or Superstition.

The People of England therefore thus fet right in Matters of Government, and the Prerogative of the Crown secured from the Encroachments of the Pope of Rome, began to examine what Right he had to any Superiority over their national Church, and quickly found that he was defective in his Title to a Supremacy of Government in Matters purely spiritual in the Church, as well as in mixt Matters partly temporal and partly spiritual. So after they had laid aside many Abbeys and Monasteries on Account of their evil Manners and Practices, they fet themselves to canvass all Doctrines which were of novel Inftitution, and began to model their Church after the Pattern of the first and purest Ages, in order to retain nothing therein either superstitious or idolatrous; and after some struggling between Protestants and Papists, in the two short Reigns of King Edward VI. and Queen Mary, wherein the Church felt different Changes, not without the Blood of many Martyrs to fanctify her Manners, at last in the long and blessed Reign of Queen Elizabeth she became purely reformed, and hath fince continued fo.

A. D. But what Effect had this Reformation

in England upon the Church of Ireland?

on there, seeking to extend the Reformation to the utmost Limits of the Dominions of that

Crown, yet it had but a flow Effect in Ireland. The Book of Articles of Religion, which was drawn up in Convocation and established in England in the Year 1562, was not received and settled in Ireland in any publick Manner till the Year 1634, nor had this Church any national Canons Ecclesiastical under legal Authority established till that Time, but what were made in the Days of Popery.

A. D. Can you give me any Account of the Progress of the Reformation in Ireland, and the Reasons of the slow Advance thereof in that Church, which, you say, had neither Canons nor Book of Articles of Religion settled by Law, as the Church of England had many Years

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Cand. By what scattered Memorials we can pick up in our Histories we find, that the civil Government in many parts of Ireland, at the Beginning of Queen Elizabeth's Reign, was greatly out of order, and the whole Time of the chief Governors in that Kingdom was taken up, in reforming the Nation and People to some Model answerable to the English Government. First an Act passed to settle Estates in a Course of Inheritance, and to hold of the Crown by English Tenures and Services; then another, to civilize the Education of Youth, that there should be one Free-school at least in every Diocese; then again another Act pass'd to vest the greatest Part of the Province of Ulster in the Crown, forfeited by Rebellion and Attainder of O Neale. Although this were a good Beginning in the 11th Year of this Queen, yet there never was a proper Seizure made nor actual Possession taken, nor were those forseited Estates brought C 6into charge for the Benefit of the publick Establishment, or otherwise disposed of by her all her Reign, and which is more, the very Abbeys and religious Houses in Tyrone, Tyrconnel, and Fermanagh, which had been diffolved in her Father's Time, were never properly reduced, but remained under that Queen still posses'd by the Religious; nay the three Bishopricks of Derry, Clogher and Rapho, were never thought worth feeking for, nor did that Queen ever bestow them, although she were the undoubted Patron. So that whether the Negligence or Weakness of the State made this Flower of the Crown, the Donation of Bishopricks, so little regarded at that Time, yet it is plain the State had its Hands fo full of Civil, that there was the less Care taken of Church Affairs, and for this Reason the Reformation of the Church in Ireland was flow, and brought about with much more Difficulty than in England, during all these unsettled Times; by which Means also, the Pope of Rome had fairer Opportunities of fending frequent Emissaries with greater Safety, both to stir up Rebellion against the Crown, and to keep the Unreformed fleddy in their Principles.

Another Reason hereof also was, that neither the Laws, nor Manners, nor Language of the English, which from the Time the Reformation began in England, and all along after were endeavoured to be made agreeable to the Irish, could be received by them but with great Reluctance, insomuch that they were always highly jealous of every thing, however well intended by the English, as somewhat designed to impose upon and enslave them. This together with their Bigotry made the Act of Supremacy in the Crown

Crown of England pals in the brifts Parliament with fo much Difficulty, although the English pass'd the same with none at all. For the Arch. bishop of Armagh and his Clergy opposed all they could; wrote to the Duke of Norfolk to affift them, and not to fuffer his Highness to alter Church Rules. They had no doubt moreover a private Commission from the Pope to stand manfully against this heretical Act, as he call'd it, and to take an Oath from every one at the Time of Confession to adhere to the Pope and his Successors, to maintain the Rights and Liberties of the Mother Church of Rome as far as they were able, to count all Acis made by Hereticks of no Force, and to acknowledge and declare all Persons whatsoever accurred, whether Father or Mother, Brother or Sifter, Hufband or Wife, and so on in the nearest Relations of Confanguinity, Affinity, or focial Life, without any Exception, who should do or hold any Authority above the Mother Church, or should obey for the Time to come. * As appears by Archbishop Browne's Letters to the Lord Privy Seal, An. 1538. It was observable that ever fince the first Footing of the English in Ireland, the Natives were always for calling in foreign Powers to their Assistance, and therefore it is no wonder they now stuck so close to the Pope, and submitted to a foreign Jurisdiction.

A. D. What was the Course or Progress of the Reformation in Ireland in the several Reigns, from the Time the same began in England; till the Settlement and Establishment by Law of the Articles

of the Church?

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Ware's Antig.

Cand. Except the Diffolution of the Abbeys, Priories and Monasteries, and what Archbishop Browne did in his Diocess by removing superstitious Reliques and Images, and placing the Creed, Lord's Prayer, and the Ten Commandments in English about the Altar of his Cathedral in Dublin, the Priory of Christ-Church being then converted into a Deanery, there feems to have been little more done in Ireland towards a Reformation in King Henry VIII's Reign; but in his Son Edward's there came an Order to the Lord Deputy St. Leger, that the English Liturgy then new printed should be used in Ireland as in England, which was first observed in Christ-Church Dublin, on Easter-Day 1551, before the Deputy, Archbishop, Mayor and Sheriffs, by the Dean of that Cathedral.

This Order was brought by the Deputy to be confider'd of by the Bishops and Clergy, in an Affembly conven'd for that Purpose, and much recommended by him as the King's special Commands maturely weigh'd and confider'd by the Bishops and Clergy of England, and affented unto by them; but the Archishop of Armagh stood up, and faid that if this Order took Effect, then shall every illiterate Fellow read Mais. Upon which the Deputy replied, that is more than many illiterate Priests can now do, who know no more what the Latin Words mean than the common People, Upon this the Archbishop threatened him with the Clergy's Curse, rose up with his Suffragans, and all went away but the Bishop of Meath. With so much Opposition in that Assembly the Order at last was received, and the other Archbishop George Browne of Dublin, and by his Means (for he

was a great Instrument in forwarding the Reformation in Ireland) feveral other Bishops were prevailed upon to fubmit to it; for which they were all afterwards by Queen Mary turned out of their Bishopricks; and very narrowly did the Protestants escape a severe and general Persecution in Ireland, by the dexterous Artifice of Elizabeth Edmends imposing upon Dr. Cole, who had a Commission for that End, which this poor Woman conveyed away in an odd Manner, as Sir James Ware tells the Story; and before a new Commission could be transmitted to Ireland. that Queen died, and her Sifter Elizabeth fucceeded to the Crown; and then the Reformation began again to revive and gain ground in this Kingdom. The Earl of Suffex came over Deputy, the Litany was fung before him at the Cathedral, and the Te Deum in English, and in the Year following a Proclamation was iffued to cry down the Mass, and a Parliament call'd and held in Dublin, which because of some Dissention about Ecclesiastical Government was soon diffolved.

Now it was that the first English Translation of the Bible came into Ireland, two of the large Bibles being sent to the two Cathedrals in Dublin by the Archbishop of York, which were placed for the Convenience of the People in the Middle of their Quires, and caused a great Resort of the Curious to read therein; and if that be true which our Historian remarks, it was more Religion than Curiosity that made the People of Ireland so fond of them, for so eagerly were they here sought after, that it appears by the Account of John Dale, a Bookseller, that he dispos'd of 7000 Bibles in two Years Time, about

about the Year 1566, for the Bookfellers of

After this Dissolution of the Parliament, the Deputy went to England, returned again soon after, and by Letters from the Queen called a general Meeting of the Clergy of Ireland, for the Establishment of the Protestant Religion. But this was not done without the highest Oppofition of the then Bishop of Meath, who even took upon him to preach against the Common Prayer, for which he was clapt up in Prison, and foon after deprived of his Bifhoprick. And now a Rebellion followed under O Neal by means of the Pope, the King of Spain promising his Affiltance; and because the disaffected Clergy were always at the Head of thefe Rebellions, there was established a Declaration in a certain Form of Words, which every Bishop or Archbishop was to make at the Time of his Consecration in the Nature of an Oath, signifying his Profesfrom of Fidelity to the Queen of England and her Successors, and that he received all his Temporalities belonging to the Bishoprick at the Hands of the Queen, and in right of the Crown and Kingdom of Ireland.

Much about this same Time a Penalty was laid upon every House-keeper who omitted coming to Church on Sundays, and the same was strictly levied, insomuch that the Church-Wardens called over a Roll of Names, to find out who were absent on those Days. For the sake also of the Irish, who understood not the English Language, in the Year 1571 it was ordered, that the Prayers of the Church should be printed in the Irish Characters and Language, and accordingly Types for that purpose were then

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first made, and brought into Ireland by Nichelas Welfb, Chancellor of St. Patrick's, and a Church was set apart in every Diocess, for divine Service,

and Sermon in the Irif Language.

From this Time during this Queen's Life, were constant Rebellions stirring somewhere or other in Ireland, all fomented by the Popish Clergy and Jefuits; Allan Saunders, Fitzimons, and many others the chief amongst them, perish'd miferably, fome in the Field of Battle, fome in fevere Poverty and Detrefs, and some by the Hands of the common Hangman, but all for Treason; so zealously were they attached to the Pope, that they loft their Lives in publick Rebellion against the State, for the fake of their Principles against our Church. Although the same Inveteracy against the Protestant Church and Government were alike in both Kingdoms, yet they had not Means sufficient to shew it so much in England, where the State was in a fettled Condition, as here in Ireland, which was to frequently involv'd in Sedition and civil Wars, and confequently the Irish were much harder to be brought to receive Benefit by the Reformation, they being neither in Manners nor Laws yet enough civilized, to judge well of their own Condition, either in respect of Religion or Loyalty; whilst both Papists and Protestants still sat together in Parliament, as also did two Proctors of the Clergy formerly from every Diocess, until by Statute in Henry VIII's Time, that Privilege of the Clergy's fiting as part of the Parliament was taken away: Which was indeed greater than ever allowed to the Clergy of England; who met, 'its true, in Convocation in Time of Parliament, but were never

never taken or deemed to be Parcels or Members of the same Parliament, or as such advised with for their Affent, in order to enact Matters under Confideration of Parliament into Laws; which the Irish Clergy of old did plead for as their Right before that Act passed, and that nothing could be in a parliamentary Way done or enacted without them. From these Considerations, both in respect of Laymen and Clergy of suspected Principles, the one sitting in Parliament, and the other under Complaint of being, contrary to their national Rights and Privileges, banished and removed from Parliament, it is not much wonder that the Reformation here made but a flow Progress. Proclamations how and then issued for banishing the Romish Clergy, but however they were still conniv'd at, and remain'd amongst us, and wanted not Friends at Court to gain them much Favour, infomuch that the Bishops were forced to protest against the Motion sent them from England, for a Toleration of Popery in this Kingdom, in the Year 1626.

St. Patrick's Purgatory, as they called a fmall Island in the County of Dunnegal, which was the Occasion of much Superstition in Pilgrimages made thereto, had all its Monuments defac'd and demolish'd, and Pains were taken to bring the Natives from these Follies, about the Year 1630. But in 1634, the Lord Deputy Wentworth set himself in earnest about finishing the Reformation by a legal Convocation of the Clergy, wherein the present Book of our Ecclesiastical Canons and Constitutions was made and settled, in most Parts taken out of the like in England done many Years before: This was effected

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effected by the Authority of a national Synod, confirm'd and establish'd by Letters Patents from the Crown, and thus the Ordinances of the Church of Ireland became fettled by the Regal Power. So that now indeed the national Church of Ireland is as much established by Law, as that of England, towards which there was great care taken to conform in every thing, that would best answer to those Times, differing only in some few Canons, which at the Time of compiling the English Canons, seem'd to be more necessary than at this Time; but in matter of Doctrine both Churches are perfectly agreed, as appears by the first Canon of this Book, wherein, for Manisestation thereof, the Irish Church folemnly professeth to receive and approve all the Articles of Religion, fettled by the Church of England in Convocation in the Year 1562, and to subscribe thereunto; also the fame Forms of divine Service were establish'd, as contain'd in the English Liturgy, and the same Book for Ordination, and Confectation of publick Officers in the Church, together with the severest Censure against the Impugners of the King's Supremacy, in the next subsequent Canons, that in all things, as well in matters of Government as in Worship, both Churches might correspond well together.

A. D. I perceive you have collected an Account by what Steps, and Degrees the Reformation was carried on in Ireland, until this publick Settlement of the Church in Convocation in the Year 1634. But fince by those same Canons, and also by Acts of Parliament, which relate to Uniformity in publick Worship, our Book of Common Prayer only is to be used in

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of divine Service, under a Penalty; which Acts of Uniformity are printed before the Preface of that Book, it stands you upon to read them, and consider under what Authority our publick Liturgy is enjoined; for to do or even to write or speak any thing in Contempt thereof, is a high Offence both against our Ecclesiastical and Civil Laws.

I doubt not but you all think you are very well acquainted with that Book and understand it thoroughly, but however I must recommend it to you, to begin with the Acts of Parliament, Preface and so on, till you have examined every Rubrick concerning the Service, and made yourselves Masters thereof, and of the Rules and Orders of officiating in the feveral Offices, and also the Kalendar which has not a Figure or Line in it but is of some good Use. Therefore before to Morrow at our next Meeting, be exact in looking over this Book, to inform your felves of things therein which perhaps have flipt your former Observation. Bishop Beveridge's Chronology, Strauchius, Petavius and others, will give you light into the Lunar and Solar Cicles, the Golden Number, the Epacts, and fuch Calculations as the Church makes use of in our Kalendar and Tables. Burnet's History, and Strype's Annals of the Reformation in the first twelve Years of Queen Elizabeth, together with the other English Histories since, will give you an Account of the Rife, Progress and Establishment of our publick Liturgy, and Dr. Nicholl's Commentary on the whole Book, will be of special Use to resolve any Doubt may arise in reading and understanding any of the Offices 9

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he ces Offices therein contained. By this means you will acquaint your felves with the whole Reason and Necessity of laying aside the Mass Book. and framing a new Form of publick Worthip, not so much out of it, for there are many Additions made, as by a Reformation of fuch Parts as tended either to the Invocation of Saints. or to idolatrous Ceremonies, or Cultoms not used by the Church in the primitive Ages, and in Conformity to the Liturgies in the first and purest Times. For before the Reformation. the Church made use of a Latin Service, which was indeed partly made up of some of the old Prayers compiled by antient Fathers, some of which we yet retain in our Book, but the Bulk of them was of much later Date, accommodated to Corruption, in Discipline and Doctrine. which crept into the Church in the middle and ignorant Ages of it, when the Laiety were in a manner illiterate, and not able to understand their Prayers; which was the very Reason that made the Generality of those who had a Spirit of true Christian Piety in them, to defire to have the Liturgy in English, that they might know and fee to whom and in what Sense they made their Addresses in publick Prayers ; for the Reformers in Germany had infus'd great Suspicions into many of the Church of England, that they were then in no good Way, and that there were great Abuses in their manner of Worthip.

Hence also you will learn what Opposition was made on the other hand by those who were more for abolishing all Forms of publick Worfhip, than for reforming or bringing it to the true Standard of antient Service in the Church;

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why fome Ceremonies also were retained, and others abolished, and that this was done not by a Party or Faction, but by publick Authority, under a great Number of the Governors of the Church, and the greatest Men in it, who were the first Compilers of our Liturgy, and acted in this Matter with the utmost Caution, after several Conferences both publick and in private, with the known Opposers of our manner of Reformation, and who in regard of some tender Consciences, were not averse to make some Alterations of things innocent enough to be retain'd in publick Worship, purely for the Satisfaction of bringing others the more eafily into Uniformity with the Church. This History you must by no means be a Stranger to, for in the Course of your Ministry you must expect often to be attack'd by Papists upon the old Arguments of the Infallibility of the Church on the one Hand, and by Diffenting Protestants on the other, concerning the Abuses of the Church of Rome; from whence some judge we can never separate enough, unless in a manner we unchurch ourselves, and retain not even the Effentials, but part with our Order of Bishops and all necessary and antient Ceremonies of divine Worship, because in the Church of Rome, the one hath rose to an insufferable Power, under the Authority of a Court Ecclefiastical, which pretends to Infallibility, and the other hath been abus'd, in order to give simple and plain Rites and Ceremonies the Countenance of Mystery and Miracle. To know therefore the just Limits between things Sacred and indifferent, and between Temporal and Spiritual Government in the Church, I cannot see a better way

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t, Iyn than by acquainting yourselves with Church Histories, and especially with those written both about the Time of the Resormation and since, for therein all the Arguments on both Sides frequently come before you. These are the Points I shall examine you to at our next Meeting, which, together with the Articles of Religion, of every one of which I expect you shall give me a short and plain Explanation, will surnish Matter enough to take up our time the second Day.





THE

Archdeacon's Examination

FOR

HOLY ORDERS.

The Second Ember Day.

ARCHDEACON.

PON what I hinted to you at our late Meeting, I suppose you have acquainted yourselves with the Occasion of compiling a Book of Common Prayer in English, and the Necessity of varying from the old Forms of divine Service, used in the Church

of England before the Reformation.

Cand. We have read the History of the Reformation of the Church, began in the Reign of Henry the 8th, and find there was abundant Reafon for having divine Service in the vulgar, and not in the Latin tongue, as then were all the old Breviaries and Missals; and it was high time for the Parliament to interpose, and settle a publick Form of divine Worship, and to repeal the old Laws and Canons which enjoined that Roman Latin Service.

We find Archbishop Cranmer took much pains to have the Liturgy in English, but could not compass it in this Reign; but by peace-meal he brought it about, first that the Creed, the Lord's Prayer, and ten Commandments, should be taught Children and Servants in their Mother Tongue by that King's Injunctions, and some time after came forth the King's Primer, wherein were those same Parts of our Service Book, together with Morning and Evening Prayers in English, and after that the Litany to be read in Churches on Wednesdays and Fridays. But in King Edward's Reign a compleat Liturgy began to be form'd in good earnest. First a Commission issued from the King to certain Bishops, and others, to draw up the Communion Service, in pursuance to an Act of Parliament to receive the Holy Sacrament in both kinds. This was what the German Princes, if not what the Emperor himself, tho' a Popish Prince, had been driving at a long time in the Council of Trent, but in vain; so much was it at that time thought necessary by all Protestants, and even by many others, but the Policy of Rome would not admit of it. Our State went the short way to work, and order'd it by Parliament, and the King issued his Commission accordingly,

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cordingly, and then gave Orders to finish the whole Book of Common Prayer by his Commissioners, and to frame Offices for Christnings and Burials, and a stated Form for Sundays, Hodidays, &c. Afterwards this very Book was confirm'd by Act of Parliament, with Penalties on those of the Clergy, who should refuse to conform to that Book of divine Service in Publick, or write against it. A few Years after a Review of the Common Prayer was thought necessary, and then were added the general Confession and Absolution, and the Office of Communion was to begin with reading folemnly the ten Commandments. According to these Additions, and fome few Alterations, this new Common Prayer Book was confirm'd by Act of Parliament, in which were also the several Forms of Ordination, agreed upon by the Bishops some time before, and appointed to be a Part of this Book. Thefe Laws in Queen Mary's Time were repealed, and an Act pass'd that no Form of divine Service thould be in Use, but what was practised in the last Year of her Father's Reign; and afterwards by the Queen's Injunctions the new Service was every where cast out, and the old Ceremonies and Service were again set up. But after Queen Elizabeth came to the Throne, an Act pass'd for the Uniformity of publick Prayer, &c. which is that printed in the Front of our present Common Prayer Book, by which King Edward's Book was again brought in Use, and establish'd by Law. Upon King James the First succeeding to the Crown of England, by reason of some Complaints of the Puritan Ministers, against the Ceremonies of the Church, that King order'd a publick Conference before him, between Divines D 2

of both Sides at Hampton-Court; where being well satisfied of the Unreasonableness of the Complaints made, after he himfelf had answered most of the Objections against our Service, he caused the Book of Common Prayer to be printed anew with fome Explanations as they were called; which were only a few additional Prayers at the End of the Litany, the Doctrine of the Sacraments added to the Catechism, the changing of the word Priest into Minister in some Places. and a few other Matters of like Nature. Thus this Book continued authorized by Law until Cromwell's Usurpation, at what time it was totally laid aside once more, and abolished till the Restoration of King Charles the Second; who being willing to content all Parties, order'd a Conference at the Savoy in London, and the Prefbyterian Divines were authorized to give in their Objections to whatever Parts of our publick Service they could have any reasonable Exceptions. Twelve of the Bishops, and a like Number of the others, were to treat of fuch Points as were fit and proper to to be altered. But in this amicable Conference, after objecting all the old Complaints, that had ever been from the Beginning rais'd against our Service Book, Mr. Baxter took upon him to present a new Book, or Form of publick Service fram'd out of his own Head, without any Foundation either upon the antient Greek or Latin Forms, or Practice of the Primitive Church: Which as it was an Action void of Modesty, and an unreasonable Imposition, so was it much beyond the King's Instructions, by which they were only authorized to compare the Book of Common Prayer, with the antient Liturgies of the Church in the purest Ages, and to avoid d

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as much as may be, all unneceffary Alterations. Little more therefore was done at that time, than to mark some particular Places to consider of in the next Convocation; which were accordingly treated upon, and fome few Alterations As some Lessons fet down in the Kalendar were changed for others thought more proper, some Collects altered, the last Translation of the Bible, and not the old, made use of in the Epistles and Gospels, the Office of Baptism and of those of riper Years was added, by reason of the spreading of the Sect of the Anabaptists; also the Prayers for the Parliament, for all Estates and Conditions of Men, and the general Thanksgiving; likewise a new Form of Prayer to be used at Sea, and two particular anniversary Forms, one on the 29th of May, and the other on the 30th of January. This Book thus finished was subscrib'd unanimously by both Houses of Convocation, of both Provinces Canterbury and York, and then the other Act of Uniformity pass'd for its Confirmation-and Establishment by Law.

The Preface to the Book was made at this Time, wherein it is expresly said, that by Authority a Change in indifferent Things and Ceremonies may be made for the Reformation of the Church, according to the Exigency of the Times, yet so as the main Body and Essentials of the Church do stand sirm and unshaken, and that the several Additions and Alterations therein made were not to gratify any Party in unreasonable Demands, but for Peace and Unity, for exciting Piety and Devotion in publick Worship, and for cutting off occasion of Quarrel against the Liturgy of the Church. This is the History of this

Book, as far as appears by our Writers fince the

Reformation began.

A. D. You see therefore what good Grounds the Church went upon in compiling this Liturgy, and her Wisdom and Moderation in making or admitting of any Changes or Alterations in it.

There are also many Rules and Directions given concerning the Method of officiating by this Book in the publick Worship. Have you read and considered them well, so as to understand

them?

Cand. We have read all that is under that Head, and know how to direct ourselves by those We see that the reading of the holy Scriptures in the Order settled by the Kalendar is plain and express, and under the Head of Ceremonies, why fome were abolished and some retained, which at the first setting out of the Service-Book in King Edward's Reign, when the Romish Ceremonies were laid aside, was a Work as much defired as it was necessary. The Order also how to proceed in the Pfalter, and the Divisions therein made, with the GLORIA PATRI at the End of each, as also how the holy Scriptures are appointed to be read on Sundays and Holy Days, are prudently directed for the Edification of all the Congregation; and the Tables and Rules for the moveable and immoveable Feasts are nicely and intelligibly drawn and fettled for proper Direction thro' the whole Year, with fit Pfalms also upon some particular Seasons; so that the Church hath not left it to the private Will of the Minister, to pick and chuse what to read as he pleaseth, but out of her superior Discretion hath appointed by Authority, to have all Things orderly done in publick with

no less Prudence than Uniformity.

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A. D. The Kalendar is the great Rule of Direction for most of the Uses aforesaid, and therefore the officiating Minister must have daily Recourse unto it in performing divine Service publickly in the Church. Not only the fixed and stated Festivals according to our Ecclesiastical Constitution are regulated, but even the moveable ones may be justly calculated, without the Help of those other Tables, which the Church for the speedier and easter Use of her Clergy, hath set forth in our Service-book by this Kalendar, and it must be incumbent on us who are of that Body, to learn how to make just Calculations by it for these Ends.

From whence is the Word Kalendar derived, and what good Reason hath the Church to make

use of it for this Purpose?

Cand. The Work is taken from Calendarius. a Book of Tables, wherein the Romans noted the Days of every Month thro' the Year; because for better Conveniency of computing the Interest due from their several Debtors, whose Bonds were generally payable on the first Day of the Month, their Names were therein noted against the said Days of Payment, and these first Days of every Month were called Calenda, from the old Greek Word Calo, which in antient Times one of the inferior Priests, on the Appearance of every new Moon did folemnly call over and repeat fo often before the People affembled in the Capitol, as there were Days between that and the Nones, and the first of these Days had the Name of Calenda; and the Nones were so called because they reckoned nine Days from them to the Ides. What made all this Ceremony was, that in fettling thefe Days, the People were appriz'd what were the Fasti or Festival Days for that Month; for at this Time the Romans had not fet up their Kalendar in publick Places, that every one might know the Difference of the Times and the Return of the Festivals. This Word Calenda then noted the Settlement of facred Days amongst the Romans, and because our Tables shew the Lessons to be read every Day in the Year, also the several Festivals, and have certain Columns to compute by for these Ends, our Church calls the Book of Tables for this purpose the Kalendar; which confifts of three Columns, the first for computing the New Moons by which we learn to fettle our Easter-day, upon which the moveable Feasts do depend; the second for numbring the Days in each Month, according to the Solar Year; and the third for fettling the Dominical Letter, or shewing what Letter denotes the Sunday Festival, which we call the Lord's Day, throughout the whole Year.

A. D. The main Parts of the Kalendar are fufficiently explained for the fake of Practice by the Rubricks before it, and by other Tables for fettling the moveable Feafts, which are noted for many fucceeding Years very exactly; infomuch that the Reason of the first Column in our Kalendar is not perhaps so generally understood as it ought to be; because at present by reason of these additional Tables, which settle the Matter without being at the Pains of making a Calcula. tion ourselves by the old Rule, there is no Neceffity of using that Column; and some of our Printers of late Years have took upon them to print the Kalendar and leave out this Column entirely, DOSCI

entirely, as of no Use; which certainly is a Piece of Presumption, and for which they cannot answer if they should be called in question. For altho' since the Resormation, and some Time before, at least in some Breviaries and Missals, the Figures in that Column in certain Places have been wrong printed and misplaced, yet the Church hath no time disclaimed the Use of this Kalendar, not even of that Column though in part faulty; and therefore to leave it out entirely is maining the Common Prayer-book, perhaps against the Authority of Parliament, at least what is not at

present justifiable.

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To make Computations by this first Column, you are to look into the Table of moveable Feafts,. and there find the Year of our Lord and the Golden Number answering thereto; then turn to any Month in the Kalendar, and wherever you. find that Number there you are to mark the first Day of the New Moon, according to our Ecclefrastical Calculation. But to know the Reason hereof, you must necessarily have some Knowledge in Chronology and Astronomical Calcul. tions, to bring the Solar and Lunar Years together, according to some Cycle invented for that Purpose. For the Lunar Year falls short of the Solar by eleven Days, and therefore to make these correspond together, Meto the Athenian is faid to have first invented and taken notice of the Cycle of nineteen Years; by intercalating a. Month in the proper Place, whenever the Solar exceeds the Lunar by fo much in the Course of some Years, and also by marking out by the Side of the Days of the Solar Month, the Number of that Cycle in Golden Characters, which remain to be accounted for, and so continued it every

Year for nineteen Years together, at which Time he thought he perceiv'd the New-Moons to return to the same Course again. By this Means he mark'd out the New Moons in every Month of the Kalendar, by one of the Numbers of his Cycle as it came in course, and in a Revolution of nineteen Years brought the Lunar and Solar Years to answer one another, and to begin with the New Moon on the same Day of the Month as it was at first. This Column was called the Column of the Golden Number, either for its Usefulness in shewing the New Moons, or for its Numbers being commonly set down and mark'd in Golden Characters.

Do you know how to make use of those Numbers in the first Column of your Kalendar, in or-

der to find Easter in any Year?

Cand. We have been instructed, and can compute any Year by these Numbers upon what Day of the Month the Feast of Easter will happen. Suppose, for Instance, that we were to seek for Easter-day in this Year 1740: First we look into the Table of moveable Feasts, and find the Golden Number for the Year 1740 is 12, and the Dominical Letters, which are to shew the Lord's Day or Sunday thro' the Year, to be this Year, being Bissextile, FE. Then we turn to the Month of March in the Kalendar, and obferve that the Golden Number 12 stands against the 22d Day of that Month, which is the Ecclefiaftical Calculation of the New Moon in that Month for the Year 1740. Then we count 14 Days forward inclusive to find the Full Moon, which next happens following the 21st Day of this Month, which Day the Church hath concluded and fettled to be the Vernal Equinox, and

and which, by the Rules to know and find out the moveable Feasts, we are to seek after in order to find Easter-day. This Full Moon will therefore fall on the 4th of April; then by the same Rule we are to look for the Sunday after next following, and by the last Dominical Letter E standing against the 6th of April, Easter-day in

this Year must be that Day.

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Now if this full Moon had happened to fall on a Sunday, then we must have gone to the next Sunday following to fix Easter-day by the same Rule: Because the Church in settling the Time of Easter at the Council of Nice, retolv'd not to hold that Feast at the same Time with the Jewish Passover, which is always held on the 14th Day, or the Day of the Full Moon next sollowing the Day of the Vernal Equinox; and to avoid having any Rites in common with the Jews, they settled it at the Council that in case the Full Moon happened on a Sunday, Easter-day was to be the Sunday sollowing.

But if the Golden Number falls out to mark the New Moon in the Month of March in any Year so early that the Full Moon will not happen after the 21st of March, but at or before that Day, then we must seek for the same Number which next follows, althor it happen in April, and the 14th Day from thence inclusive will always be the first full Moon after the 21st of March, and

the Sunday after will be Easter-day...

A. D. But doth not our common Almanacks thew that this is a false Rule to reckon by, and that Easter-day (which by the Rubrick must always be the first Sunday after the first Full Moon next following the 21st Day of March, except that Full Moon happen on a Sunday) may happen

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otherwise than according to the true Full Moon; so that the Church may be said to keep in reality two Easter Days sometimes in one Year?

Cand. According to our modern Almanacks, no doubt it may be so said: But our Church doth not compute and reckon by them, but by Tables and Synodical Determinations of her own, and by Paschal Cycles set forth for the constant Observation, and Regulation of the Time of her own Festivals. This present Kalendar is the establish'd Rule to go by in these Matters, and until by Authority of the Church, this Computation, which is as old as the Council of Nice, be regulated anew, we are to know no other New Moons than according to this Kalendar: And so Easter Day will always fall in due Time, and but once in a Year.

A. D. To be fure we must grant that the 21st Day of March, now at this Time, is not the true Vernal Equinox, altho' it was then the true one when the Council of Nice was held, about fourteen hundred Years ago, and fince that the Nicene Calculation hath overshot the true by near eleven Days but certainly the Church must go by her own Tables for the fake of Uniformity, till she appoints otherwise by Authority, all wise Men concluding it matters not much whether the Church keep Easter a little sooner or later, so that there be a general Agreement of the several Churches at some certain Time, that there be no Schism in the Body. The Equinox fix'd by the Nicene Council on the 21st of March, was constantly observ'd in the Church as the Vernal Equinox, till A. D. 1582, when it was alter'd by Pope Gregory XIII. which Alteration was fince the Beginning of our Reformation, when our Church and

and State renounc'd the Papal Supremacy; and the new Calculation being not exact, and the Church having all along for near 1200 Years obferv'd the Nicene Rule, the Greek and Eaftern Churches still following the same as we do, it is for the Peace of the Church to go on in the fame Method till it be alter'd by like Authority of a general Council, otherwise perhaps our Dissenters would cry out that we are complying with the Church of Rome. So also the New Moons, in our Kalendar, which were right placed at the Time of that Council, by reason the Calculation is now found not to be so exact as was thought by the Cycle of the Golden Number, appear now to be placed four Days and a half too forward in every Month. For Instance, in this present Year 1740, the New Moon in January is mark'd at the 17th Day of that Month; go back four Days. and a half, and then it will fall on the 13th, which is the true New Moon, as in our Almanacks. So that by this Column in our Kalendar, and Regard had to this Difference, we may not only be able to find the Ecclefiastical New Moons in every Month, but the true New Moons alfo. minimal de asimula don doc2

A. D. In the Table of moveable Feasts, the third Column is of the Epasts, what do you un-

derstand by that Word?

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Cand. Dies Epactæ vel Epactales are those additional Days which were joined to the Lunar Year, to make it come equal with the Solar, which are eleven Days, so that if the first of January last Year happened at the New Moon, this Year at the first Day of the same Month, the Moon would be eleven Days old, and the Epact, eleven, and the next Year at the same Day, twen-

the third Year, the three Lunar Years would be short of three Solar by thirty three Days, and therefore the Intercalation of a Month of thirty Days, must be to make both even, and then the Remainder being three Days makes the Epact three that Year, and the Year after eleven Days more, and then the Epact is fourteen, and so on for nineteen Years together, until every New Moon, as was supposed, returns again to its sirfe Station.

A. D. Being now satisfied that you are able to give your Assent and Consent, to all and every Thing contained in the Book of Common Prayer, &c. according as you are required by the Act of Uniformity; and also of your Principles in regard to the Supremacy of the Crown, and the Government both in Church and State, which have both suffered much by the Usurpation of the Pope, and the religious Dissentions amongst ourselves: My next Inquiry must be, whether you are well principled in the Doctrines of our Church according to her Articles.

I ask you therefore, have you read and considered the Book of Articles of Religion, profess'd in the Church of England and Ireland, and do you approve the same, as containing nothing Superstitious or Erroneous, or such as you may not with a good Conscience substribe unto?

Gand. We have feen this Book, read and confider'd it, and are ready to answer unto every Article therein contained, and to subscribe the same.

A. D. At what Time were these Articles first framed, and by whom?

Cand. The first framing of Articles, to contain the Doctrines of the Protestant Church in

our Kingdoms, began in the Reign of King Edward VI. and as to the Contents of them, they were much the same then, tho' not altogether as now. Afterwards in Queen Elizabeth's Reign, in the Year 1562, these Articles were farther considered, and settled in full Convocation, of all the Clergy of England, and subscribed; but by whom compiled we do not particularly find in our Histories, only that they were then publish'd and obtain'd the Regal Authority, that is, had the Sanction of the Government to support them.

Likewise in Ireland a Canon was made in the Convocation at Dublin, Anna 1634, and confirm'd by the Lord Deputy there, in manifestation of the Agreement of the Protestant Church in that Kingdom with the Church of England, by receiving and approving the same Articles of

Religion.

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A. D. What were the Use and End designed by these Articles, and why are the Clergy and not the

Laiety also oblig'd to subscribe them.

Cand. The uncertain State of Religion in the Time of King Edward VI. when the Church was dispos'd to a Reformation, made some Publication of general Articles, concerning the true Christian Faith, and the Doctrine of the Sacraments, absolutely necessary for avoiding of Diversity of Opinions, and for establishing Consent touching true Religion. This was the Use design'd by these Articles; and the End design'd by Subscription to them was, to be a Test of the Sentiments of those who should be called to officiate as Ministers in the Church; and therefore no others are required to subscribe, but the Clergy, and those who are in office under them in the Ecclesiastical Courts. Subscription not only to Doctrines, but

to Rules and Ecclefiaffical Constitutions, hath been an usual Practice in the Christian Church; so early as the Council of Nice it was required of the Novatians; but amongst Protestants in later Ages nothing fo common; as appears by the Subscriptions of the Bohemian, gustan, and Helvetian Churches; and the French Church requireth a Subscription to her Liturgy. It was the common Practice of the Times, when the Reformation from Popery began, for every Church that reform'd, to publish and settle her Confession of what she esteemed the true Christian Faith, in opposition to the Errors of the Church of Rome; and our Church thought fit to make this Declaration more folemn, by a Subscription to her Articles, in the disputed Points concerning the Doctrine of the Sacraments, that every one's Opinion who was to be a Pastor in that Church. might be fully known.

The Canons of the Church of England and Ireland enjoin the whole Body of the People, the Laiety as well as Clergy, under the Penalty of Excommunication, not to affirm that any of her Articles are in any part superstitious or erroneous, or such as they may not with a good Conscience subscribe unto; and therefore as far as it concerns the Laiety, who are not bound to subscribe, the Articles are a Bond of Union and Communion only, let their Sentiments be what they will, fo as they do not openly impugn them: But for any one of the Clergy, who are oblig'd to fubscribe, (to suppose them only Articles of Union and Peace, and not of Belief and true Persuasion according to the Dictates of Conscience, fince the Intent and Meaning of every Subscription is to answer the Design of the Imposer, and the Subscription itself being expressly

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expressly in these Words, I do willingly and ex animo subscribe to them, and all Things contained in them) to think he is only bound to receive them as a Standard of Doctrine not to be disputed, and that he may be a true Son of the Church, by filently acquiescing, altho' he should differ in Opinion from what appears to him to be the Sense of any one of them, is to contradict the End and Defign of the Subscription, and all one, as to give Testimony to allow the Book of Articles as Evidence of his Belief, when at the same time it is contrary to his Opinion. The Statute in Queen Elizabeth's Time, requires every Clergyman to read these Articles in the Church, with a Declaration of his unfeigned Assent unto them; fo that the Law expects the fullest Expression of the Truth of his Belief, before he can be capable of a Benefice in the Church, like as the Civil State imposeth some Oath or Test of Submission to the Government, whenever it admits any into Civil Offices.

A. D. How many are the Articles of Religion in our Church to be subscrib'd unto, and how do you distinguish between fundamental and other Articles?

Cand. The Articles to be subscrib'd unto are thirty nine in Number; some of them are sundamental, and no less than what every Christian Church supposes necessary to the very Being of a Church. These are comprehended in the Apostles Creed, and contain the whole Doctrine of Faith, and are so necessary to Salvation, that without believing and being baptized in that Faith, no Man can have a fæderal Right to the Covenant of Grace, or be properly stiled a Christian.

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There are also other Articles, such as fettle the Doctrine of our Church in Points of Religion drawn from holy Scriptures, which however are controverted, and of doubtful Interpretation. These not being so revealed in Scripture, as a Means of Salvation necessary for the Church to place either an explicit or implicit Faith therein, therefore national Churches have taken a Liberty to call them Confessions of Faith of their own Churches, and Articles of their Religion; and fo long as there is a Difference in Mens Conceptions of these Matters, provided they agree in all the fundamental Articles of Faith, the Christian Union of the Church may be still preferv'd, altho' the several Churches be not agreed in Doctrines. drawn from such difficult Points of holy Scripture.

Thus the five first Articles of our Religion are of the Essence of Faith laid down in the Gospel, and contain whatever is express'd in the Apostles Creed, or is necessary to be believed by every Christian within the Pale of the Church, and therefore as we can have no fæderal Right to the Covenant of Grace, without such a Faith, they

are positive and indisputable.

The other Articles which follow contain several Tenets and Opinions, of a more disputable Nature, and are conceiv'd with some Distinction and Variety by several Members of the Christian Church, and are not universally esteemed Points of Doctrine absolutely necessary to Salvation; yet, whilst we believe them to be true, that is, revealed in Scripture in the Sense we take them, we may subscribe to them as Truth we have no doubt of, altho' others have. Nay, shou'd different Men hold the same Article in different Senses.

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Senses, according to the plain Construction of the Words literally, tho' variously explain'd, if the Sense which each puts upon it can be proved from Scripture, and that each believes the Article true in such Sense only, they may both lawfully subficient Warrant for so doing, by his Majesty's Declaration printed before the Articles.

There are moreover some negative Articles, purely designed against erroneous Principles in particular Churches and Sects, for the Sake of Purity in Doctrine, and for Reformation.

Our Church thus determines the disputable Points of Religion by these Articles, and by them forms her Judgment of those who are, or who are not fit and meet to be admitted to publick Offices under her Government.

A. D. Let us now proceed to the Examination of these Articles. The fundamental Points of Faith, which every true Christian is bound to believe, you fay are contained in the first five Ar-These take in all that is in the Apostles Creed, the first Part whereof is to acknowledge and confess our Belief in God. Now to believe, is to affent to the Truth of a Thing, but the Reason of our Belief depends upon the Ideas we have of the Thing itself. The first Thing then that offers itself to our Consideration in framing an Idea of God, is, that he must be the Creator of all Things. But how a pure Mind or Spirit, such as God, is, shou'd act or operate upon Matter, much more create it out of nothing, we cannot clearly comprehend; that he must also be infinite in his Perfections, supreme, eternal, and self-existent, all these Ideas we have of God, and yet we can frame no adequate Notions of Infinity at all,

all, and it is not within our Capacity to have any clear and perfect Conceptions of these Matters. How then can we be said to believe, when we cannot know God, or to have any rational Grounds to fix our Faith in him, who in his Na-

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Cand. Before we can truly be said to believe in God, that is, to serve God, and to worship him, we must be suppos'd no doubt to have some Knowledge of him; this Knowledge is indeed something antecedent to Religion, but strictly speaking Religion doth not consist in this speculative Knowledge, but in the practical Worship of God; for the End of Religion is not to know, but to do the Will of God.

In forming therefore an Idea of God, for, as St. Paul saith, he is not far from every one of us, in order to fix our Belief of fuch a Being by the Dictates of right Reason, why shou'd it be neceffary that we shou'd comprehend all his Operations in order to be convinc'd of the Existence of fuch an infinite Being? For do we not allow and make no doubt of other Things upon the fame Grounds, without adequate Conceptions, or more clear and comprehensive Evidence? We see by daily Experience our own Thoughts can put Matter in Motion, and that all Manner of voluntary Motion in us is produced by the free Thoughts of our own Minds, and yet who is there will demonstrate or pretend to conceive the Manner how? To deny therefore the Credibility of a Thing, the doing whereof we cannot account for, and for this fole Reason, because the Manner of the Operation exceeds our Comprehension, and all the Powers we have by Nature, is to make our Comprehension infinite, or to suppose all Beings finite like ourselves. So that some Things of which we can form but imperfect Notions, and no clear Ideas at all, they being above our Reason, when they be reveal'd by God, and not contrary to plain Principles of Reason, become the proper Object of Faith. Opinion or Prejudice or Incapacity in us can with no good Reason be urged to overthrow their Credibility: and they have a Right to demand our Assent, as Truths not depending barely on natural, but on supernatural Evidence, and divine Testimony. Our Idea of God therefore as a supreme, infinite and felf-existent Being, is also deducible by Reafon, partly by shewing that a Being of less Perfections than these wou'd be insufficient for the great Events and Effects, which we fee and obferve are produced by Nature, and partly by shewing that all other Means we can possibly think of, wou'd be incompatible with fuch Production; but this Idea is cognoscible by no adequate Conception in us, neither is it necessary, because God hath from time to time revealed so much of his own Nature, and divine Operations, as fully ferves to establish our Faith by his own Testimony, and to answer the Ends of our Happiness. For altho' the Manner and Method of God's Procedure, in the Formation of the World, and other inconceivable Works of his, are not cognoscible by the Light of Nature, without divine Revelation, yet that these supernatural and inconceiveable Works, in whatsoever Way wrought by him, were effected by no less, than some supreme, infinite, and felf-existent Being, is a Truth manifeftly evident to the Light of Nature and Reason, and as infallible, as if it were possible to us to have, demonstrative Evidence thereof, and we ourselves had

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had been by and feen them done. So that God is not out of the Sight of the rational Eye of our Understanding, altho' we look at him as thro' a Glass and fee him, not as he is in his own Nature, but in his Operations, in that Way which answers well enough to our finite Capacity, by Abstraction, that is, by removing every thing from him that is inconfistent with the infinite Perfections of his Being, rather than by any adequate Comprehension defining his Nature.

A. D. Let us hear then how you prove the first necessary Article of your Creed, the Being of

God?

Cand. There are many Ways of proving this first and greatest Point, upon which all Religion

doth depend, whether natural or revealed.

First then the Being of God is evident from the natural Dictates of right Reason. It is a Truth plain and felf-evident, that all Things which have a Beginning, and these are, all Things in this World which we see and know, must have that Beginning from fomething that was the Cause of its Being; it cou'd not operate before it was in being, and therefore cou'd not have a Beginning from itself, but must derive it from some other Origin. This also, from whom that other so deriv'd a Being, must derive its own Being from some other that was before it, and that likewise from some other, until we come at last to some first Being, which necessarily is, was from all Eternity, and shall be to all Eternity existing, which is God.

This doth moreover appear evident from the wonderful Contrivance of this World, and the providential Care that is every where shewn in preserving and governing it, as well as from the original

original Beginning and Creation of it, all which must be the Work of no less a Power than God

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Another Argument to prove the Being of God, may be drawn from the universal Confent of Mankind, even the most barbarous Nations. provided they appear to have any Notions at all of focial Life, or common Principles of Humanity. For we read of Nations, in all other respects as wild and favage, as we can well suppose rational Creatures possibly to be, who yet feem to shew a publick Reverence for Religion, and join together in some Semblance of divine Worship. The human Conceits of Men about the Secrets of Nature and concerning various Things not demonstrable by Reason, are look'd upon only as Matters of Curiofity, and are treated with no fort of Reverence or awful Regard; these being Conjectures no way fixed or certain, but always subject to new Discoveries, and consequently variable, fome think one Way, and fome another, without any conscientious Dread of being mistaken : But why all Nations tho' perhaps not every one in every Nation, should be uniform in their Notions, as to the Existence of some Supreme and Divine Being, cannot be accounted for, unless we admit that either God hath declared himself by some divine Oracle, or impres'd that Notion by a divine Impulse on the Mind of Man, or else that from the very Time of our first Parents, this Truth hath been convey'd thro' the whole World by Tradition: And why fuch a Tradition should be falle, or such a divine Impression on the Mind impossible, if Men will not admit of some divine Oracle in every Part of the World, declaring the Divinity and Sovereignty of God, no one can fee

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fee any Reason for imagining. The Exception of a few Men who either out of Affectation or Licentiousness seem to think in another Manner. and deny that they have no Notions of the Being of God, if there are any fuch in Sincerity, which is much to be doubted, can be no Argument against the Universality of Consent in this Matter, fince we may very well account for fuch their Blindness and Obstinacy, from a prejudiced and vitiated Understanding. That the Divine Nature is indeed in many Things investigable by us, we do not deny, but that all affociated States and Communities of People have so much Evidence - amongst themselves, to be convinc'd of the Existence of a supreme Being, is beyond all Contradiction, Religion being absolutely necessary to the Foundation of a Commonwealth.

A. D. You have proved the Being or Existence of God: I am now to inquire what Notions you have of his divine Attributes, according to the

farther Explanation of the Article.

Cand. First then, he is "One living and true" God." That is, he is such a Being as is active in his Providence over this World; not such as the Epicureans dream of, who has no Regard to sublunary Things but is wrapt up wholly in Contemplation of his own Excellencies and Perfections; but a Being which lives, and is always exerting his divine Power. One true God he is, because a Plurality of Gods is unnecessary, nay impossible, and each to be truly God; since God is a Being of all possible Perfections; and therefore "everlasting," that is, as there never was a Time in which he was not, so there never can be such a Time in which he shall not be existing, "without Body, Parts, or Passions;" because

these are all manifest Impersections, agreeable only to the Creature, and not to the infinite Perfection of a Creator. For Body can be no less than a Clog or Load to a spiritual Being, and to have Parts, destroys Unity and Simplicity, which is effential to God's Nature. And then for Paffions, we can never conceive how fuch shou'd belong to God, because there is something of Vehemence, which is always unfeemly in all Passion, and therefore this is far from Persection. If God be represented to us in Scripture Expresfions, as with Body, Parts and Passions, it is only to accommodate the Notions of a divine Being in fome fort to the Capacities of Men, by shewing us that he condescendeth to view and express his Regard for Things on Earth after their Manner of doing it, that the Variety of his Providental Care may be express'd in the same Variety of Pasfions, and Inclinations, that Men shew their Care and Concern by. Then as to his "infinite "Power, Wisdom, and Goodness," we can suppose no less in God, who gives Being to all Creatures, upholds and directs all Things that are or shall be, in their regular Motions, for the good of the Universe, and in applying a certain Tendency in Nature thereto, makes all Beings as perfect and happy as their feveral Capacities will admit of; especially as to intellectual Beings, which have fallen from their primitive Rectitude, and are much depress'd now from what they were originally, yet doth his Power work, and his Wifdom contrive Means, and his Goodness willingly accept of our fincere tho' imperfect Performances, in order to reinstate us in a Place of Happiness, and in the divine Favour again. So also is he " the Maker and Preserver of all Things, visible

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and invisible." As to Things visible, by his being the first Cause of all Beings, we thereby Suppose him to be the Maker of them, and consequently the Preserver also; for his Wisdom shews that he made them for some End, which his Goodness will not frustrate; and also for the same Reason we must suppose him to be the Maker of the invisible World, a vital World of Substances. pure Spirits, diffinct from Body, and therefore invisible. Of the Being and Existence of such we may have a reasonable Belief, altho' we can form no intelligent or at least adequate Ideas of an immaterial Substance, which is generally conceived as implying a Contradiction; yet we may conceive an intelligent Being, such as a Spirit is, without any Conjunction with Matter, without any Corporeity, and then there is no Contradiction in such an Idea. God is himself a Substance vital and incorporeal, and we have all the Reason in the World to believe there is fuch a Being, and why not that there should be other intellectual Substances incorporeal, such as Spirits, to minifer and serve under him? Histories both profane and facred make frequent mention of Spirits, or intelligent and powerful Beings, without any Bodies, or with Bodies so quick in Motion as to be absolutely invisible to us, and if such there be, the first Cause of all must certainly be the Maker of them, and the Preserver also of their Spirituality, for Ends and Purpoles best known to himself; for it is equal to him to make things visible or invisible; who gives Life and Motion to all Things, that require either the one or the other.

A. D. The last Part of the Article is what concerns us Christians, as Members of the Church in matters of Belief, the other Part as Beings intelligent,

of divine Providence.

How do you prove the Doctrine of the Trinity in Unity to be an Article of Faith, such as a Christian is bound to believe?

of a Mystery, for that is above Reason to comprehend, but we shall prove this mysterious Point to be the Object of our Faith, and that by express Revelation. We can consider what Declarations are made in holy Scriptures concerning it, and if they have declared this inexplicable Thing to us concerning God, we are bound to believe it, altho' we cannot have any clear Notions or Idea of the Matter.

That Charge and Commission given by Christ to his Disciples, to baptize in the Name of the Father, Son, and Holy Ghost, proves three Persons necessarily imply'd, and therefore to be in Equality with one another, in the same Action, which is only applicable to God himself. St. Paul's Salutation in a threefold Manner of expressing God's Blessing, the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Haly Ghost, gives us also some Idea of a Trinity in Unity. And it is certain that from the Beginning of Christianity, the first Christians made their Consession of Faith in this Manner, which is no small Confirmation of the Truth of this Doctrine.

A. D. Here indeed is a Conjunction of Perfons, under different Names, but how do you diftinguish them in their Offices?

Cand. The Father is so called as Creator, of whom are all Things and preserveth all Things, that is, by his Paternity he upholdeth all Things

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to which he gives Being; but particularly in regard that the Son is begotten of him, he is called the Father.

Therefore the Son is also distinguish'd from the Father, by being so begotten, by being a Redeemer, and Mediator, to intercede with the Father for Mankind, to ascend unto the Father, and reign with him in Glory, and at the End of the World, to judge the Quick and the Dead.

The Holy Ghost is said to be our Comforter, and Sanctifier of the Elect; and to proceed from the Father and the Son, and therefore distinguish'd from both.

But these Terms begotten and proceeding, are Words used more for Distinction sake, than accommodated to human Reason, to explain or demonstrate the Matter; for to be sure we cannot give any perfect and explicit Account of the Unity and Distinction of Persons in the Godhead, yet being Truths of a mysterious Nature, and which we know are revealed by God in Holy Scripture, as the Foundation of our Faith, we believe them upon his divine Testimony, and not upon any demonstrative Evidence to convince the Understanding.

A. D. How do you prove the Son, the second Person in the Holy Trinity to be God in the Sense of the second Article?

Gand. By express Words of Scripture, St. John in his Gospel begins in this Manner. In the Beginning was the Word, and the Word was with God, and the Word was God, the same was in the Beginning with God. By this we underfland that "the Son is the Word of the Father," begotten from everlasting of the Father." He is said also to have Attributes Incommunicable to

any other Being but God. I am Alpha and Omega, the Beginning and the Ending, which was, and is, and is to come, the Almighty. And again, I am the First and the Last. I am he that liveth and was dead, and behold I am alive for evermore*. This is plainly to ascribe the Nature of God, and of a Being, not different from him in Substance; and therefore " the Son is the very and eternal God, " of one Substance with the Father." Which also we can have no doubt of, fince the Work of the Creation went thro' his Hands, all things were made by him +. This Son, " took Mans Nature in the Womb of the bleffed Virgin, of her " Substance," that is took our Flesh: And this is confirm'd by the History of our Saviour's Birth, as recorded by St. Matthew. St. Paul also speaking of our Saviour saith, that he being in the Form of God thought it not Robbery, to be equal with God: But took upon him the Form of a Servant, and was made in the Likeness of Ment. By which it plainly appears, " that two whole " and perfect Natures, that is to fay the Godhead and Manhood, were joined together in " one Person." Now as these are thus united, fo are they never to be separated; " never to be "divided, whereof is one Christ, very God, and " very Man;" those two Natures existing in him still, who was anointed to this End, as Man to bear our Sins in his own Body, and therefore, " truly fuffered, was crucified, dead and buried," as God "to reconcile his Father to us, and to be " a Sacrifice," that is, a Propitiation for the Remission of Sins; " not only for Original Guilt,

* Rev. c. i. + John i. 3. 1 Pb. ii. 6. E 3

Justifier of all those which believe in him for Salvation. The History of Christ's Passion in this Manner, as it is recorded by the Evangelists, is a manifest Proof of both those Natures being conjoin'd in the Person of Christ. This was a Matter of Fact, of which there was not any doubt in the earliest Ages of Christianity made by the Enemies of our Faith, so far from it, that it was frequently objected as a Reproach upon us, and therefore this Truth is to be allow'd now as unquestionable.

A. D. That Christ died in this Manner all must grant, but how doth it appear, that his

Death shou'd be our Salvation?

Cand. In the Point of Reconciliation by Sacrifice, there is something which answers to antient Customs for that End, both in the Fewish and Gentile World. The expiatory Sacrifice of the Yews was made by transferring the Sin of Many to the Punishment of the Beast, which was offer'd up, and by that means it was supposed an Atonement was made. And we read of human Sacrifices on the like Account, made in other barbarous Nations. But many are the Expressions in holy Scripture, which represent Christ as a Sacrifice. In what foleran Manner is he called the Lamb of God which taketh away the Sins of the World *: the Propitiation for the Sins of the whole World +; that he was once offered to bear the Sins of many 1; that we are redeemed with the precious Blood of Christ, as of a Lamb without Blemish and without Spot | . These are all Expressions to

^{*} Job. i. 29. † 1 Job. ii. 2. ‡ Heb. ix. 28.

denote that the Death of Christ, in the Manner he offered himself up, is to us as a Sacrifice of Reconciliation, and that God intended it so, as an Atonement, and our Redemption; not only from the Punishment due for Adam's Sin, but for the Sins of all Men who have fallen, or shall fall into actual Transgressions, that is conditionally, provided they repent and perform their Part of the Covenant of Grace.

A. D. How do you understand the Descent of Christ into Hell, according to the third Article of our Church?

Gand. In the former Article, Christ, according to his human Nature is faid to fuffer and die, and after Death to be buried, so that one Part of his human Nature suffer'd all that Death cou'd do. his Body became manimate as that of other Men who die, and was laid in the Grave. But of the Soul in the human Nature of Christ, there is nothing faid in that Article. It is to be supposed therefore by this Article of his Descent into Hell after Death, that it relates to the human Soul, which is the better Part of Man, which was, as other Souls after Death are, really separated from the Body, to remain in a true Estate of Separation until their Refurrection. So that by the Expression of descending into Hell, we mean no more but that Christ died in all Parts like other Men; his Body went to the Grave, and his Soul into that Place, call it what you will, where other Souls remain till their Refurrection; what that Place is who can fay either advifedly or intelligibly? All that the Pfalmist knew was, that we are fearfully and wonderfully made, and that our Substance was not hid from God, when we were made in Secret, and curioufly wrought in the E 4 lowest

lowest Parts of the Earth*. And when we shall descend thither again, and make our Bed there, as his Expression is, can any one alive explain the Manner of it, after the Dissolution of Body and Soul, when that Conjunction of both, which he seels within himself, is a Point so inexplicable, that he cannot attain unto the Knowledge thereof? But "as Christ died for us, and was buried: So also is it to be believed, that he went "down into Hell."

A. D. There have been many curious Notions rais'd about the Sense and Meaning of this Article, but in the Latitude you have given it, being general and not particular in describing the Place, answers the Design of the Church, and to all the Purposes of the Catholick Faith. For we confess and believe that the Design and Intent of Christ's Death, as he was very Man, of the same Nature with us, was to fuffer by Death in the felf same way that all Men suffer, to have their Souls separated from their Bodies, until the Time of their Resurrection. Christ had in part suffered in his Soul, at the Point of Dissolution, in his Crucifixion and in his Agonies preceding, as he himself express'd it to his Disciples, when he affirm'd that his Soul was exceeding forrowful even unto Death; but this was before the Separation of Soul and Body, and after that Separation was made to compleat all that Death could do, his Soul went into that separate State, where the Souls of the Dead are to remain till the Resurrection. Hereby he underwent all the Laws and Power of Death; and because he cou'd not be kept there in that separate State, having no Sin,

God wou'd not leave his Soul in Hell, nor fuffer

his boly One to fee Corruption *.

How was Christ delivered from the Power of Death and the Grave? Did he rise with the same Soul and Body? Let me have your Sente and Belief of the fourth Article?

Cand. If we can believe any Testimony of human Authority, we must believe that " Christ did " truly rife again from Death, and took again " his Body with Flesh, Bones, and all Things " appertaining to the Perfection of Man's Na-" ture," because they were not his Followers or Abetters, but his bitter Enemies, who gave the first Account of this Matter, to the high Priest, and those in Authority who put him to Death. Besides his Apostles we are assured that there were above five hundred Persons who saw him, and they convers'd together about him, and many of them died for attesting this Truth; nay the very Angels bore Witness of it. One indeed of his Apostles, not so credulous as others, wou'd not be fatisfied till he felt the Wounds made in his Body: which is enough to shew that they were not easily disposed to be imposed upon in this Matter. That very Soul and Body, which were before feparated by Death, were again united by an effential and vital Union, from whence Life necessarily must flow, that the same Man might live which lived before. And for farther Assurance hereof, as a Demonstration that there was no Fiction or Imposition defigned, he called for Meat, and did eat before them of a broiled Fish, and a Honey Comb; he discours'd with them out of the Scriptures, and argued familiarly and rationally of those Things, concerning which he had spoke to them before his Death; all to shew that the very Body which they saw, was inform'd with the same living Soul as before.

A. D. What was the End and Defign of Christ's thus shewing himself to so many be-

fore his Ascension?

Cand. That there might not be the least Doubt of the Truth of the Fact; for he had before told that he wou'd rife the third Day. The chief Priests and Pharises therefore went to Pilate, and caution'd him of this Matter. So they got a Watch to keep the Sepulchre where Christ's Body lay, and sealed it with a great Stone that none might enter. Christ knew that all this was not sufficient to convert the Malice which they had conceiv'd against him, for when they knew and were affured that he was really risen, they bribed the Soldiers to give out that his Disciples stole away his Body while they flept. No wonder therefore that Christ shew'd himself to so great a Number after his Resurrection, that there might be had sufficient Witnesses of the Truth thereof.

A. D. What Proof have you of his Afcenfion into Heaven; what was the End thereof,

and in what manner was it?

Cand. The Account which is given in the first Chapter of the Acts of the Apostles, is in this manner. When the Disciples were assembled together after 40 Days conversing with Jesus, they asked him whether he wou'd at that Time restore again the Kingdom of Israel. So that it seems they expected some great Change to follow. But he postponed satisfying their Curiosity, and bad them wait till the Holy Ghost

Ghost came. And when he had spoken these Things, while they beheld, he was taken up, and a Cloud receiv' A him out of their Sight .* St. Luke in his Gospel says, while he blessed them, he was parted from them, and was carried up into

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There was more Necessity of Eye Witnesses of his Ascension, than the precise Time of his Refurrection; because after his Ascension they were to fee him no more; fo that the Verity hereof depended upon the visible Appearance of his Body ascending, of which they were to give Testimony, and there was also a farther Testimony given by Angels, who affured them that this same Jesus, whom they were gazing after, was taken up into Heaven. The Verity therefore of his Ascending with the same Soul and Body with which he rose, is as apparent as human and divine Testimony can make it. Now the End and Defign thereof was first, for the Confirmation of our Faith, and strengthening the Hopes of our Refurrection. For he had told his Disciples, that he was to go and prepare a Place for them, that where I am, faith he, ye may be also t. But secondly the chief Reason was, as the Article fets it down, " to judge " all Men at the last Day." He was then going into his Kingdom, to fit at the right Hand of God, interceding for Mankind, and acting the preparatory Part, until the Timeshou'd come when he was to judge the Quick and the Dead. God bath put all Things under his Feet &, and gave him to be the Head over

+ Lu. xxiv. 5t. 1 John xiv. 2.

^{*} Acts i. 9. 1 Cor. xv. 27.

all things to the Church. But him must the Heaven receive until the Time of the Restitution of all things *. Then as to the Manner of his coming, St. Paul saith, he shall descend from Heaven with a Shout, with the Voice of the Arch Angel and with the Trump of God †. This is the Solemnity of the great God, in the Day when he will judge the World. So that the Resurrection and Ascension of Christ into Heaven, was for the End of judging the World; to bring every Work into Judgment, with every secret thing, that is as the Article has it, "to judge all Men at the last Day."

A. D. Which is the third Person in the Tri-

nity?

Cand. " The Holy Ghoft."

A. D. What mean you by that Expref-

Cand. The same as is signified in Scripture by the Holy Spirit of God; for Ghost is a Saxon-Word, signifying Spirit.

A. D. What mean you by "proceeding from the Father and the Son," as the Article hath

it?

Cand. That is coming forth of the Father and the Son. The Word proceeding, is an indefinite way of expressing the Things, of which we can form no sull Conception; so it is lest at large, only to shew that the Holy Ghost is not begotten of the Father, like the Son, but is in a distinct Manner to be conceived a Person, differing from both, tho "of one Substance, Majesty and Glory with the Father and the Son, very and eternal God." The Manner of this Emanation or Procession is not for us

^{*} Acts iii. 21.

to enquire after, who knew so little of the Nature of any Spirit; we therefore believing the Holy Ghost to be a Spirit, make use of the term proceeding as a Word of, or belonging to a Spirit for distinction sake.

A. D. How do you prove the Holy Ghost to be God, of one Substance, Glory and Ma-

jesty with the Father and the Son?

Cand. Because he is a Person acting and doing such Operations, as are only applicable to God. Lying to the Holy Ghost is said to be not lying unto Men, but unto God. He is called a Comforter, teaching all Things, guiding in all Truth, searching all Things, even the deep Things of God. All plain Significations of divine Attributes, and consequently whoever hath those Properties or Attributes, "must be of one Sub-"stance, Majesty and Glory, with the Father and the Son, very and eternal God."

A. D. You have proved the Son and Holy Ghost to be God; but since the Sabellians allowed them so to be, yet said there was no distinction between them, and that the Father according to several Operations, was both Son and Spirit, how do you prove them to be di-

Stinct Persons?

Cand. From their personal Actions. The Son before his Incarnation was with the Father, sent out from him, made the World, and did several personal Actions. The Holy Ghost also was sent by the Father and the Son, inspired the Apostles, and personally acted as the Comforter sent by them. Now coming, going, being sent and the like, are all personal Actions, and not Modes of acting.

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A. D. Having gone thro' the main Part, the Foundation of our Faith, contained in the foregoing Articles, and examin'd into all those Points which a Christian is oblig'd to profess, who wou'd be receiv'd into the Church; let us proceed to enquire into some Rule of Faith, as well to limit as to direct us in believing: That we may not impose any Article as fundamental,

which is not necessary to Salvation.

The 6th Article of our Church declares the Sufficiency of holy Scriptures for this End. That they contain all Things necessary to se Salvation: So that whatfoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of Faith, or be thought requifite, or necessary to Salvation." That we may not be at a loss to know what those Scriptures are, the Article says, " in the Name of holy Scripture we do understand those Canonical Books of the old and new Testament, of whose Authority was never any doubt in the Church." Then gives us a Catalogue of their Names, and afterwards of other Books to be read for Example of Life 46 and Instruction of Manners; but yet doth not apply them to establish any Doctrine." These we think are a sufficient Rule of Faith. But besides all this the Church of Rome goes farther, and will not reft in this Rule without the Addition of Oral Testimony, convey'd from Father to Son fince the Time of Adam; and because there must be great Incertainty and Imposition in Traditions of long standing, therefore they say there must be some infallible Authority lodged by Christ with his Church. What What think you therefore of the Necessity of Oral Traditions to be added to Scripture, and of an infallible Guide in the Church, to deter-

mine the Validity of Articles of Faith?

Cand. We cannot think Traditions to be necessary nor indeed of any great Weight, because we find our Saviour did not scruple to cheque the Jews, and cast it as a Reproach upon them that they had made the Law of none Effect by them. Neither wou'd the Christian Religion have made its way in the World, if it had been forc'd to depend, in any material Points, on the loose and various Reports of Men, who might either forget, or deceive or be deceived themselves even in Matters of Fact, much more in Matters of Doctrine and Faith. Our Saviour taught the Pharifees the only true and right way of being resolved in these high Matters; search the Scriptures, faith he, for in them ye think ye have eternal Life, they testifie of me *. They cou'd not but own that every thing contain'd in them was true, and came from God, and therefore there they must go, and only there, for a divine Testimony. St. Paul mentions the religious Education of Timothy with Applause and Approbation, that from a Child he had known the holy Scriptures, which are able to make us wife unto Salvation thro' Faith, which is in Christ Tesus +. He did not commend him for being bred at the Feet of Gamaliel, or any other Doctor in all the learned Traditions of the Fews, as he himself was; which no doubt he wou'd have recommended to him, had that been ne-

cessary to support the Rule of Faith, or to advance the Infallibility of Church Ministers, but he thought the Man of God might be perfect and thoroughly furnished unto all good Works, only by the Knowledge of Scripture, which is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Instruction in Righteousness*. Therefore this Article says well, " Holy 46 Scripture containeth all things necessary for 46 our Salvation: So that whatever is not read 46 therein, nor may be proved thereby, is not " to be required of any Man." There is no Reason therefore for any infallible Judge in the Church; for altho' we fhould allow the Ministers of the Church collected together in a Body with the Pope at the Head of them, to be the greatest Authority upon Earth which we can think of, to judge and decide a Matter of Faith, yet they could determine nothing against Scripture, neither can they add thereto any Matter or Point of Faith necessary to Salvation, which is not there already.

A. D. How do you know the Catalogue of Books of canonical Scripture fet down in this Article, to be of good and fufficient Autho-

rity ?

Cand. As to the Books of the Old Testament, and first, those written by Moses, being the five first in the Catalogue. They seem to be wrote without the least sinister Design in the Author; either to aggrandize himself or his Family. For although Aaron were High-priest, yet he spares him not when he was in any Fault. This Moses certainly was a most meek and modest Man, otherwise he would not have passed

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over the first forty Years of his Life in Pharach's Court, where he was educated, and became learned in all the Wisdom of the Egyptians, and was mighty in Words and Deeds, as St. Stephen testifies of him *, without some Notice. For without fetting down fomething of his own Renown, he could not have treated of those Times; so he says little of himself all that while, only that he married and dwelt in Midian. These five Books of his were in high Estimation with the Jews, they were read as the divine System of Laws both of Religion and Policy of that Nation, and they can never be fuspected as a Forgery, there is so much Simplicity, as well as Majesty and Gravity in them. There are so many Predictions and Prophecies contained in them, which are fince accomplished, that they must be in the highest Veneration with all Men, and fince Moses wrought such wonderful Miracles, it can never be doubted but he wrote all his Books by the Inspiration of God.

As to the Books of Joshua and Judges; the Prophecies given and Miracles also wrought under their Governments, are so convincing, that we have as great Certainty of their being true and genuine as any History can give us. Such a remarkable Transaction as the Israelites taking Possession of the Land of Canaan in the manner mentioned in those Writings could not have been any Invention of fabulous Writers, since though ancient it be, other prosane Histories of Antiquity must have discovered the Forgery, either in part or in the whole, if there were no Grounds for it. If the History be but

candidly read and confidered, there can be no doubt of its being true and genuine, and there is to much divine Power vilible in the Government of Ifrael from the Time of Mofes to Saul, while the Lord their God was their King, that no one at this Day can pretend to disprove

the Authority of those Books.

As to other historical Books of that People under their Kings, it appears that they were happy or miferable, either in War or in Peace, just as they proved obedient or disobedient to the Law of Moses, or to the infpired Will of God delivered by the Prophets. So that all feemeth of a piece, and the same Thread of divine Rule and Government goes through the whole History for many Ages, and the manifest Power of God, like a divine Presence, appeared amongst them all that while.

The Books of the Prophets corroborate likewife the whole History; who were not a Set of Courtiers to flatter the Government, but acted resolutely as they were commanded by God, and feared not to reprove both their Kings and Priefts, with all Freedom and Simplicity, as became Men fent upon a divine Message, often to the Peril of their own Lives; so that there is not the least Reason to doubt of the sacred Authority of the Books of the Prophets also, the one and the other being all of a like Tenor and

Substance.

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A. D. What say you to the Books of Job, the Pfalms, and Writings of Solomon; what Authority have they had in the Church?

Cand. There feems fuch a godly Strain of Devotion and heavenly Wisdom to run through the whole of these Books, together with a Mix-

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ture of divine Revelations concerning the Mefhab and the Church in future Ages, that as the Yews before our Saviour, and the Christians of all Ages fince have had them in high Reverence and Esteem, so may and ought we also; especially fince Christ himself thought fit to make Quotations out of some of them, in arguing with the Pharifees, and the Apostles, frequently. It is certain that various Texts of the Old Teltament are cited in the New, and the Authority of the one is well proved by the other. To the Canon of the Old Testament therefore can be no Objection, for all those Books by God's Providence are faithfully preserved to us. The Books of the Law written by Moles were never handled by the Fews, but with the greatest Ceremony and Veneration, and no doubt those others of the Prophets and of the History of their State, as Records, were carefully looked after and preferved all the Time of the Captivity, and afterwards authentick Copies of the same were probably made, by Order of Ezra and Nehemiah foon after their Return to Jernialem; and what followed we have more Reason to think was as well taken care of, for the Tews were nice enough in receiving Books into their Canon, fince they made a Diffinction between those of divine Authority and others Apocryphal; and in this Distinction they could not well be mistaken, because of the Multitude of their Scribes, and the Ingenuity of that People in the scrupulous Niceties of their own Literature, there being so many amongst them learned in the Law. And this is proved further by the Book of Ruth, which contains only the Transactions of a particular Family, yet this this is preserved and admitted into the Canon, by reason that therein is set forth the Lineage of the Messiah, the Bistinction of Families being by them observed with great Nicety. This Book therefore was preserved to make out the Genealogy of a Family, from whence the Messiah whom they expected was to come, and the Church hath taken care to give it the Authority of holy Scripture.

A. D. Wherefore was the Book of Efther allowed as part of the Canon, and preserved by the Church?

Cand. When Cyrus decreed Liberty to the Yews to return to their own Country, the greatest part went back to Jerusalem; but there were fome amongst them comfortably settled in his Dominions, who had no mind to remove, and would not make use of that Grant of the King's Favour. To shew therefore that this part of the People remaining in voluntary Exile, were a part of God's Church, and under his particular Care and Providence, the History of Queen Esther, and her Interest with the King of the Medes and Persians, for the Preservation of the Jews against the Revenge of Haman, is preferved and taken into the Canon. All this Care shews us, that the Jews were no way deficient in looking to the Preservation of holy Scriptures that might any way ferve the Church, and that the Canon they made use of was for good Reason as well as good Authority prederved in Veneration and Esteem; that although they had other Books amongst them, in which were to be found many good Lessons for Example of Life and Instruction of Manners, yet not being fatisfied of their divine Original, they holy thei low

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had not with them the Force and Weight of holy and canonical Scriptures, and therefore these were distinguished from the other, and allowed only as Apocryphal.

A. D. You have made out the Divine Authority of the Old Testament, do the same

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Cand. As to the Books of the New Testament, they are far less ancient, but more easily to be proved of divine Authority. There had been a long Cessation of Miracles in the Fewish Church, till the coming of our Saviour Christ Jesus, but then the Gifts of Miracles and of Prophecy began to appear in a very extraordinary Manner. The Spirit of God, as the Prophet speaks was * poured out, the Apostles and many others giving fignal Instances thereof. Agabus prophesied that St. Paul should be in Bonds at Ferusalem, and St. Paul himself foretold his own and the Church's Afflictions, and what a remarkable Account does he give of the Loss of the Ship wherein he was, but not of one Hair of the Head of any of the Passengers! Many Miracles also the Apostles wrought, insomuch that some of them would have been worshipped as Gods, had they suffered it; which is sufficient to prove that they had divine Affistance in other Things, and confequently in their Writings. It is not reasonable to suppose that Men so inspired, of whom there could be no manner of Suspicion, either in respect of Profit or Ambition, should deliver a History of Facts so extraordinary of Christ's Birth, Life, and Actions, with his Crucifixion, Death, Burial, Ascension and Resurrection, if it were not true

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in all Respects, or give a false Account of his Doctrines, so much against the received Notions of the Fewish and Gentile World, which they could be no manner of Gainers by, but Sufferers in many Respects; nor is it likely that St. Paul or the other Apostles, who wrote Epi-Itles for explaining the Christian Doctrine, fince they had no worldly Temptation to deceive, should deliver any thing therein, with such a View, or which proceeded not from divine Inspiration. Now that what they wrote is truly and faithfully convey'd down to us, we have not the least Reason to doubt, the authentick Copies being fo well vouched by the Fathers of the Church, and the heretical Adversaries thereof not daring to question their Authority.

A. D. Shew me how the Old and New Testaments accord together, and that in the End and Design of both they are not contrary to one another; according to the seventh Article of

our Church.

Cand. That the Old and New Testament are not contrary to one another, although there be some Difference in the Laws of both, it will be necessary to consider three things in order to prove this Matter clearly and evidently.

1. First, to shew wherein the Law of Moses and the Law of Christ agree together, and

wherein they differ.

2. Secondly, to confider the Promises upon

which both Laws were established.

3. Thirdly, to shew how the Law of Moses is sulfill'd and compleated by the Law of Christ

in the Gospel.

A. D. Show me therefore wherein the Law of Moses and the Law of Christ agree, and wherein they differ. Cand.

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cand Both Laws agree in the main Point, the Covenant made between God and Man. Now a Covenant implies some Agreement made between Party and Party. The Covenant made between God and Israel is thus set down. Thou hast avouched the Lord this Day to be thy God, and to walk in his Ways, and to keep his Statutes and his Commandments and his Judgments, and to hearken unto his Voice; and the Lord hath avouched thee this Day to be his peculiar People*. So also in the Gospel, God doth covenant to bestow certain Blessings upon us, on condition of our Obedience and Service according to certain Rules therein laid down.

But when any Covenant is made between Parties, to make it have due Weight and Effect, it is necessary to have some Mediator of Authority to go between, to see the Covenant made duly executed. Now as the Tenor of the Covenant was alike in both Laws, so do they both depend upon one and the same Mediator, as shall be shewn hereafter.

A. D. In what then do these two Laws dif-

fer from one another in religious Matters?

Part of the Jewish Law, as it is set down in the 20th Chapter of Exedus, in relation to the ten Commandments, there is a perfect Correspondence between the Law and the Gospel; and therefore our Saviour affirms, that Whosever shall break one of these least Commandments, and shall teach Men so to do, he shall be called the least in the Kingdom of Heaven +. His whole Sermon on the Mount is a sort of Recapitulation of that Law; no new thing, but what is easily

^{*} Deut, xxvi. 17, 18. † Mat. v. 19. deducible

deducible out of it and the Prophets. Therefore he says of the Love of God and our Neighbour, as it is the whole of all he taught, so is that all which is contained in the Law and the Prophets; and which moreover, he affirms,

he came not to destroy but to fulfil.

But the Ceremonial of the Jews confifted much in Sacrifice, in outward Purgations and Washings. Their Modes of Worship were but Shadows in respect of the Substance of Religion, and were defign'd only as Types and Figures of a more pure way of Address to God, which was to succeed under the Gospel. For they painted out by Sacrifice in the Blood of Bulls and Goats, fome fort of Propitiation to give light to the Remission of Sins, which was only to be purchased by the immaculate Sacrifice of Christ Jesus; they washed often, and used frequent Acts of outward Purifications, to typify the Necessity of cleansing the Conscience as the Gospel requires. So that although there were fome Analogy in the Service of both Laws, yet there was a manifest Difference between them, all this Matter of Ceremonies being now laid afide by the Gospel, as no longer of any Use.

A. D. Upon what fort of Promises were both

these Laws established?

Cand. The old Covenant, or that Testament made in Favour of the People of Israel, was founded and established on such Promises as these. Namely, that they being then under perfect Slavery in a Land which was not their own, God promised upon certain Terms to deliver them from that Egyptian Bondage, and to give them a Possession, formerly promised to their Foresathers, which abounded with all manner of

of Fruits of the Earth, and that if they hearkened to his Voice, he would be their God, and they should be his People. All which amounted to no more than this; he engag'd to make them free Men, whereas they were then mere Slaves, they covenanting with him on their part, to maintain such a religious and political Government and Administration, as Moses should direct them in, answerable to such a Model, as he should receive from God for their Rule and Instruction.

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There was indeed the Promise of a Land flowing with Milk and Honey, and all that would afford Delight to the Body; and having God to lead them in and out to Battle, they could not doubt Success in all Engagements with their Enemies; and being to enjoy the Privileges of his felect and chosen People, they might well promife themselves much Reverence and Esteem in the World. But then as to the Soul, how far this Promise was to reach, is not fully and clearly revealed by Moses. They were told indeed they were to be his peculiar People, but then the visible Hand of God was so ample Asfurance to them of Success in temporal Affairs, that their carnal Minds did not look farther into spiritual; and having so much of an earthly Canaan in Possession, they seem'd to think but little, if at all, of a heavenly one in Futurity.

True it is, this was not the utmost Extent of the Promise, to center in nothing else but temporal Blessings, and some there were who certainly conceived it in a spiritual Sense, as David, who says, * Thou shalt not leave my Soul in Hell, which argues him to be con-

Pf. zvi. 10.

vinc'd of a Resurrection, and consequently of Rewards and Punishments in another Life, yet this perhaps was owing to some special Revelation, and not generally understood fo by all in the Nature of that Promise deliver'd by Moses: And although the Resurrection were granted to be the receiv'd Doctrine of the Yews at the Time of our Saviour, yet that is more than can be faid of former Ages; but undoubtedly as to what the Nature of Rewards and Punishments would confift in, this certainly they guess'd at but very imperfectly, and probably they conceiv'd no higher Notions thereof, than what might correspond with their Conceptions of worldly Happiness or Misery. As we may gather by that Question of the Jewish Doctor put to our Saviour touching the Wife of the feven Brethren, whose she should be at the Resurrection. For although he were of that Sect which denied the Resurrection, yet it is likely that the Scribes, who believ'd it, were not at that time able to give a fatisfactory Answer thereto, by reason of their imperfect Notions of future Rewards.

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But as to the Promises upon which the Gospel is established, they are clear and express, and easily apprehended by every Christian. They are first Remission of Sins, which Christ tells his Disciples just before his Ascension, that they were to preach openly in his Name, among all Nations; to which the Jewish Sacrifices did indeed pretend, but it was in a mystical and figurative way, only by Intuition unto Christ and his meritorious Sacrifice, which the World till our Saviour's Death could know nothing of with any Certainty. Secondly, the plentiful Essurance in the same of the

sion of Grace and spiritual Aid, which the Apostles and first Disciples of Christ selt abundantly, but which by the Law of Moses the Jewish Church could not build any sufficient Assurance upon. Thirdly, the Blessings of Life everlasting, which the Gospel almost every where doth set forth and assure us of to confirm and strengthen our Faith, of which the Land of Canaan cou'd be but a gross and seint Resemblance.

A. D. Shew me now how the Law of Moses is fulfill'd and compleated by the Law of the Gospel, and consequently the old and new Testament not

contrary to one another?

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Cand. The Institution of the Jewish ceremonial Law had its first Rise in Christ, who was the Mediator in both Covenants, and refer'd in most particulars to something which was to make way for the Gospel. This therefore being to pals away in Time, as instituted at first only to serve the present Circumstances of the Church, when the Christian Dispensation became of force, the Gospel Service did not want that Dress, which the Jewish Church was cloathed with, and therefore strip'd of the unnecessary Ceremonials, which ought certainly to be laid aside, when the Thing signified under all these Types and Figures was come in Place.

The Judicial Part of their Law also was instituted, to keep up a political Administration, so long as they remain'd God's People, and were obedient to his Voice. But when thro' their own Wickedness and national Sins, God thought sit to afflict them with national Punishments, and to dissolve their Common Wealth; when the Scepture was to depart from Judah, and a Lawgiver from between his Feet at Shiloh's coming unto whom

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the gathering of the People shou'd be *; as was remarkably prophesied by Jacob; then wou'd there be no need of the Judicial Law, when they were scattered over the Face of the whole Earth, and became no more a People. So that both these Parts of the Jewish Law sall of Course, because it was so design'd at their Institution.

But the other Part thereof being the moral Law, and which is the same with natural Religion, stands upon an immutable Foundation, and cannot vary; but being of eternal Obligation, it can never expire, and is always in force; and this Part the Gospel hath left in all the Purity of its first Institution, nay it hath in many things perfected and improved it. Thou shalt not kill faith the moral Law, but Christ surely has improv'd that Law much, when he faith, it is a Breach thereof even to be angry with, or to rail against thy Brother. Thou shalt not commit Adultery faith the same Law, but Christ saith, even to look upon a Woman to lust after ber, is committing Adultery with the Heart. Christ saith we must now learn to worship the Father in Spirit and in Truth, and love our Enemies if we wou'd come up to the Charity and Purity of the Gospel. This certainly is to fill up whatever was wanting in the Law of Moses, or in natural and moral Duties of Religion, and therefore Christ might well fay, he came not to destroy, but to fulfil the Law and the Prophets. Thus it appears plainly that the first Part of the Article is true, " the Old Testament is not contrary to the New; for both in the old and new Testament, everlasting Life is offered to Mankind by Christ, who

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A. D. The second Thing to be consider'd in this Article is, that the old Fathers did look for more than transitory Promises in the old Testament.

Cand. We have shewed that in both the Covenants made in the old and new Testaments there was a necessity for a Mediator between the Parties. This Mediator is plainly told us in the New Testament, to be no other than Christ Jefus. It remains therefore, fince there is no Contrariety to be, that the same Christ was alsothe Mediator of the old Testament, and that the Promises therein made had respect to him, and that by his Mediation only, both all before and all after our Saviour's appearance in the World, are to obtain Salvation. Probable it is that in the Time of Moses the Promise of the Messas was in part believed by fome, and also that there were some faint Notions- of a future State amongstthem. These things they might well gather from the Revelations from time to time made to their Fore-fathers, or partly from some general Notions of natural Religion, the Gentiles as well as the Jews having all along retained some Images of a future State, and of Rewards and Punishments in This might therefore excuse another Life. Moses, in making the Covenant with Israel, from any express Declaration of God's Promises at that Time, of more than the Land of Canaan for their Inheritance. It might also be agreeable to the Wisdom of God, to leave it in that Manner, till his own due Time of making farther Revelations, which by Degrees he did by the Mouth of his Prophets. But altho' at the first these things were.

were but darkly revealed, yet in Times future we find it became the Expectation of the Yews in general, that a Messias was to come, who was to be their Saviour and Deliverer. This was not only foretold in the Books of the old Testament, but by the Heathen Oracles themselves, so that the general Expectation of a great King, to be born in the Time of Cafar Augustus, was the Belief of the Gentiles as well as the Hope of the Fews, and the Wife Men from the East, who followed the Star at the Time of our Saviour's Birth, and went to worship him, may well convince us, that such an Opinion prevail'd almost universally. The Yews knew well where Christ was to be born by the Prophecy of Micah*, and therefore Herod was inform'd to feek him in Bethelem of Judea. Whoever reads the old Testament with Care, will find the whole Hope thereof, concerning the Felicity of the People of Ifrael, to center in the Melfias. If this be then the Drift and Tenor of shote Scriptures, to raise our Expectations of him, what is it but to shew that all the Promises of God made to Ifrael, shou'd be fulfilled in him. That he wou'd bless them in another Manner, than their Forefathers were, with fulness of Joy and Pleasures for evermore, and redeem their Souls from the Power of the Grave, From all which it appeareth that "they are not to be heard which " feign that the old Fathers did only look for " transitory Promites," and so the other Part of the Article is proved likewife.

A. D. Our Church admits of three Creeds, as the standard of Faith: the "Nice Creed, Atha-" nasius Creed, and that which is commonly called the Apostles Creed." How do you

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prove them to be fit to be receiv'd and believ'd?
Give an Account first of the Apostles Creed.

cand. That loofe way of expressing it, to be only commonly called the Apostles Creed, is not without Reason, for it may well be questioned, whether the Apostles drew it up in the Form it now stands with us, altho' it is not to be doubted that it is altogether Apostolick, and contains such Articles as were afferted and assented to in the Days of the Apostles, as Matters of Faith to be believ'd by every Christian. It is certain that every Article of it is warranted by Scripture, and that it is of great Antiquity, and was received into the Church as a short System of Fundamentals, which in the earliest Ages by degrees became a standard of Christian Faith, and therefore it ought to remain the same still.

A. D. Give me some Account of the Nicene Creed?

Cand. It was so called because fram'd in the first general Council at Nice, in the Year of our Lord 325, in order to quiet the Schism made in the Church by Arrius, who deny'd the Divinity of Christ Jesus. It was not designed to be a new Creed, but only to explain the former, especially in that part of the Doctrine of the Trinity relating to the Person of the Son, for the Fathers subscrib'd only to such Articles as related to the Trinity.

A. D. Give me an Account of the Athanasian Creed?

Cand. This Confession of Faith, may justly be doubted to be of Athanasius's composing, for it is not to be found amongst his Works. It is however a brief Epitome of Points of Faith canvassed, and settled in the first four general Coun-

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cils, and is sufficiently warranted by holy Scripture, as according with it in every Article, and was receiv'd into the Church about the 6th Century. It is much more prolix than the former, as particularly framed in Opposition to certain Heresies that had crept into the Church.

A. D. But are there not some harsh Expressions in this Creed, which are apt to stagger Mens Minds, and make them think hardly of our

Church, for imposing it?

Cand. We grant there are some of that Opinion, but then it must be also allow'd that in all Religion, whether natural or revealed, fomething may occur above common Apprehension, and which can be receiv'd no other way than as a thing mysterious; not to be known and investigated, however necessary to be believed. For that which we know is not the Object of our Faith, but that which is not seen, and yet evident to us, because of some divine or human Testimony; and there is no Religion which hath not many Things in it to exercise Faith upon. He that will be faved must thus think of the Trinity, is the first affirmative Conclusion which gives Offence. Now this supposeth either that we are thus capable of thinking, or we are not; if capable, then there is nothing in the Articles to stagger any one; if not capable, then God cannot require it of us, as more than human Nature can conceive, but as a Matter of Belief and Opinion, and not as an Object of our Understanding; and this we are capable of doing, nay must do, if we have any Reverence for God's own Revelations of himfelf and his divine Nature, and confide in his Veracity; for it is impossible but to believe and suppofe

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pose that thing to be true, whatever it is, whether we think comprehensively of it or not, which we know God hath revealed and commanded us toreceive as a Truth.

There is a negative Expression also, which gives greater Offence, both at the Beginning and at the End of this Creed. Which Faith except every one do keep whole, without doubt he shall perish everlastingly. And again, which except a Man believe

faithfully, he cannot be faved.

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Both these negative Expressions relate to our Faith only, and go no farther; and certainly believe we must implicitly all that God saith to be true, though it be never fo much above our Comprehension; but no Man is obliged to believe explicitly any more, than he can understand is neceffary to the forming fuch a Belief. That is, tho' we cannot believe both the opposite Parts of a Contradiction, or any thing impossible in Nature, which we know to be so when the Matter is explicated, yet we may form a Belief of other things which are above our Knowledge or Comprehension, when affirm'd by a divine Testimony, how investigable soever they may be to us, in the common way of a rational Enquiry; and if the Church requires it of us, we are the moreobliged to make our Confession of Faith in that! manner she useth. This is not pinning our Faith on human Testimony, but corroborating and. strengthening it, by the Opinion of the Church. upon the Foot of divine Revelation. If we have done our Part to enquire into the Foundation in Scripture for this Article of the Trinity, and find it therein reveal'd as a Matter necessary to be believ'd, and find also that the Church declares. for it in this Manner, what Reason have we to be F 5

more staggered hereat, than at other Things of an investigable Nature, which we believe as implicitly, such as the Resurrection or a Providence, and are not apt to make any Cavil about them?

A. D. The Ten next Articles relate to matters less Fundamental to the Being or well Being of the Church, tho' much more controverted, which some of our own Church hold with Diversity of Opinions in some Points, although within the plain Construction of the Articles. I shall not therefore require any nice Disquisition of them from young Divines, only examine how you understand them.

What is your Sense of the ninth Article;

Cand. That " Original Sin standeth not in " the following of Adom" by Imitation, as Pelagius, a Monk of Britain, and his Followers thought, but in a certain Depravation and Corruption of human Nature deriv'd to all Mankind who are the Offspring of Adam. This appears by a Change in our Nature from that primitive Rectitude which Adam was created with, (which we suppose was as great as human Nature was then capable of) to a State of Subjection, or at least of fuffering under disorderly Appetites and Paffions, which are now to be found in all his Posterity, and also to a State of Ignorance and Error in which we are now much involv'd, far different from our first State, God having therein made Man upright and after his own Image. Now fince all Men fuffer in Nature so very much even from their Birth, before they could imitate Adam in any wilful Transgression, it followeth that there must be some other Sin, besides the Imitation of a bad Example, which is the Cause of our Punishment by this Depravity of Nature. '3

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Plain it is that " Man is far gone from Original Righteousness, and is of his own Nature in-" clined to Evil, fo that the Flesh lusteth always " contrary to the Spirit." The Will therefore being now naturally luftful in Man and ill inclined, this Perveriness being contrary to God's Law, must needs make us odious to him and to deserve "Wrath and Damnation. And this "Infection or Depravation of Nature doth re-" main" in us after we are regenerated by Baptism, which worketh no doubt some Purgation of finful Flesh, yet not so far as to take away Concupiscence, φρυύημα σαριός, which is always rebellious, and " not subject to the Law of God. And " altho' there is no Condemnation for them that " believe and are baptized, yet certainly Concu-" piscence and Lust hath of itself the Nature of "Sin:" It rebels against Reason and the superior Faculties; there is something of secret Pleasure in it, and thereby exposeth us to the Hatred of God.

A. D. What is your Sense of the tenth Article?

Cand. "The Condition of Man after the Fall of Adam is such, that he cannot turn and prepare himself by his own natural Strength and good Works to Faith and calling upon God." For how should he, since he hath now so much evil Concupiscence in his Nature? Yet it is certain that our Nature is not so very deprayed but that we are capable of Thought and Resection, and of acting and chusing as we please, upon account of such Resection, and as we are mov'd and turned by it. We may be touch'd in mind both by the Eloquence and Argument of the Preacher, but the Heart must be chang'd by

a much higher Power, by the Work of God's Spirits to infuse a Quality into the Soul which was not there before; this is like the Act of creating, which none but God can do. Do not all Men know that Religion is a Matter of Importance, and are they not well satisfied in Reason that they ought to comply with it, and yet they run on in desperate Courses? Speculative Truths are but feeble things to ftem the Tide of Nature, nay even * the Good that we would, that we do not, but the Evil which we would not, that we do. So that our natural Strength and fober Judgment thus failing, "we have no power to do good Works 4 pleasant and acceptable to God, without his "Grace by Christ preventing us" first, which is his free Gift, we have no Merit in us to deserve it, although we are directed to pray for it in time of need, and to + ask Wisdom of God that giveth to all Men liberally; and in our publick Service we do pray often for it. No Doctrine is more fully inculcated in our Church than this. St. Paul fays, 1 Not that we are sufficient of ourselves to think any thing as of ourselves, for our Sufficiency is of God. Whatever we do therefore without this preventing Grace is not acceptable, we cannot have a good Will without it; neither when we have a good Will can we make use of it without, secondly, Grace affifting and "working with us." For in our spiritual Concerns the Apostle saith, I God worketh all in all; and that when & he hath begun a good Work in us, be will perform or confummate it.

A.D. What is your Sense of the eleventh

^{*} Rom. vii. 19.

[†] Jam. i. 5. § Phil. i. 6.

^{1 2} Cor. iii. 5-

Cand. There is in all of us so much Frailty and Infufficiency, that our best and most religious. Actions are not without some Degree of Imperfection, * for when we have done all things commanded, we are unprofitable Servants; therefore we cannot be " accounted righteous before God" for our Works fake. The Merit of our Lord Jefus Christ is all we have to depend upon, to make all our Doings acceptable to God, and to justify us in his Sight. "Wherefore that we are justified by " Faith only is a most wholsom Doctrine. By " Faith only," is not to be understood Faith distinct and separate from other Graces and Virtues. but Faith fet in opposition to the Works of the Law of Moses, which some of the Jews at: their Conversion to Christianity feem'd to think were still necessary, and therefore St. Paul when he places Faith against Works in his Argument against them, always understands by Works' the Deeds of the Law, for that only was the Question then in Debate. This was the Doctrine at the time of the Apostles, and is the same now with us, " wholfom and found, and full of Com-" fort." In flewing the Comfortableness of this Doctrine, the Homily fetteth forth, that thereby is plainly express'd the Weakness of Man and the Goodness of God, the great Infirmity of ourselves, and the Might and Power of God, the Imperfection of our own Works, and the most abundant Grace of Jesus Christ. Which are all Matters of great Comfort to a frail Christian.

A. D. What is your Sense of the twelfth Ar-

ticle?

Cand. This Article helpeth to explain the former. For let never so much be said of Justification by Faith in holy Scripture, there is at least as much said of the Necessity of Good Works in order to Salvation. St. James is very copious in this Argument, and in short concludes that Faith without Works is dead. There is no Merit in them. it is true, for let us do all we can that way, and we shall but do our Duty, and that imperfectly too, and therefore they cannot fland or " endure " the Severity of God's Judgment;" the Wages and our Service bear no manner of proportion to one another; they cannot put away our Sins from us, nor write our Names in the Book of Life; yet they are "pleasing and acceptable to God in "Christ, and do spring out necessarily of a true and lively Faith." That is, if we had not a good Faith, we should never do those good Works we do, "infomuch that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit." This is a Doctrine plainly to be understood as the main Design of all Religion, which certainly is to make Men fruitful in good Works, and without it the Christian Religion would be only an empty speculative Science, like a barren Tree bearing nothing but Leaves, and cumbering the Ground.

A. D. What is your Sense of the thirteenth

Article?

Cand. All Religion consists in acting and doing according to the Good-will and Pleasure of God. That is, in worshipping him in that manner which he hath revealed and signified to Mankind to be acceptable to him. Now since Christ hath assured us that this Way is no other than thro' Faith in him, therefore "Works done before the "Grace of Christ, and the Inspiration of his "Spirit," have set them a doing, "are not pleasured." Spirit, and the Inspiration of his fant

" fant to God, forafmuch as they spring not of " Faith in Jesus Christ." They are desective in the only thing that can recommend them to him, in the Principles, End, and Motives which every good Christian ought to have in doing a religious Action. For Christ requires of us not only that which is mortal, but that also which is Christian, and according to the Gospel to give it the Sanctity of Religion, and make the Address stand well with him; to " make Men meet to receive Grace, or " (as the School Authors fay) to deferve Grace " of Congruity." What Religion can be in that Action which doth not spring from the Law or Command of God? It may possibly flow from fome fenfual and worldly Principle, and yet be good in itself, though not good to the Doer. We may let our Light shine before Men, but if we do not glorify God also by that Light, Christ will not own us for his Disciples, and how can those Works, which have no Piety or Religion in them. tend to the Advancement of God's Glory. Christ hath promised in his Word great Privileges to the Members of his Church, but they must first put themselves within the Pale of it, before they can have any Title to them. So far is it from those who are not in a State of Grace to do any good Work religiously, that because the Works they do are " not done according as God hath com-" manded," they rather " have the Nature of "Sin." That is, rather than God will allow fuch Works, though morally good, to be meritorious, or to pass under the Sanctity of Religion, he will look upon them as an Offence against his reveal'd Will, when Men take upon them to offer at an Address by them to him, in another manner than he " hath willed and commanded;" and for that

that Reason to " have in them the Nature of "Sin."

A. D. What is your Sense of the fourteenth

Article?

Cand. "Works of Supererogation and Works "done over and above God's Commandments," if applied to Religion, are founded upon a false Notion of Merit in the Works themselves. which is contrary to Scripture, for that giveth no Merit at all to us for the Works fake. "Volun-" tary Works, over and above God's Commandments cannot, therefore, be taught without " Arrogance and Impiety;" because "whereas "Christ faith, when ye have done all that are " commanded, say, we are unprofitable Ser-" vants," we dare nevertheless to contradict him. and fay, that by voluntary Works we will profit, and lay up a Fund of Merit, by doing more than is commanded, and so have a Bank to draw upon at pleasure, both for the good of our Selves and others. If there be not Insolence and Impiety in fuch a Construction of our own Works, where shall we find it? The Truth is, we are commanded to love God with all our Heart, Soul and Mind, and our Neighbour as our Selves; and whoever doth all this will find so much Employment in good Works necessary for his own Salvation, that he will not have ought to spare for. the Use of any other, if it were possible to be useful to another, by doing his. Duty to God for him. or in his flead; but every Man has more than enough to do to * cleanse himself from all filthiness; of Flesh and Spirit, or to perfect Holiness in the fear of the Lord. An Exhortation which the of

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Apostle makes, but without concluding any thing of our Ability to become absolutely perfect in Holiness, nay, rather he wou'd have us have some doubt thereof, for what he wou'd have us do, we must do, he says, in the Fear of the Lord. And in another Place he exhorts also to * work out our Salvation with fear and trembling. This Fear of God must always go along with keeping his Commandments, for as Solomon saith, this is the whole Duty of Man. In God's Sight shall no Man living he justified, saith the Psalmist; and St. James, in many things we offend all. But St. John says, if we say that we have no Sim, we deceive our selves, and the Truth is not in us. Who then hath any pretence to Works of Supererogation?

A. D. What is the Senfe of the fifteenth Ar-

ticle?

Cand. The finless Nature of our bleffed Saviour is clearly made out in holy Scripture. + St. Peter faith, we are redeemed with the precious Blood of Christ as a Lamb without Blemish, and without Spot. And again, Christ suffer'd for us, & who did no Sin, neither was Guile found in his Mouth. We find not that any Question was made by the Hereticks of old, of his unspotted Purity and Freedom from Sin, " Christ in the Truth of his Nature " was made like unto us in all things, (Sin only " excepted) both in his Flesh and in his Spirit." He had indeed fuch Passions as are natural to Man, but no Passion is hurtful when kept within due bounds, and altho' he felt the weight of Sorrow to a vast Degree, yet he knew how to limit it, and refign himself up to the Will of his Father. In his Spirit therefore in this great Instance he was

^{*} Phil. ii. 12. + 1 Pet. i. 19. § ch. il. 12.

free from Sin; so also in his Flesh, for he wou'd not suffer the Devil to have Power over him, or to prevail with all his Temptations to satisfy Nature after forty Days sasting, by a miraculous Supply of Food, at his Instance, "But we all "offend in many things."

A. D. What is your Sense of the fixteenth

Article?

Cand. All Sin is an Offence to the Majesty of God, so that altho' there be a difference in the Degrees of Guilt between one Sin and another. yet there is no fuch thing as Venial Sin, that is, any Sin of so slight a Nature as not to deserve God's Wrath, and some address to God by way of Sorrow and Repentance for it; so on the other hand neither can any Man's Sin be of a Nature fo mortal or deadly, as to put him in a state of actual Damnation, out of which by Methods of Repentance, Humiliation and Faith, it is impoffible for him to recover, do what he will or can to restore himself, and become a new Man. Nay even if this Sin were committed after Baptism willingly, which to be fure must aggravate the Heinousness of it. Neither are those become impeccable, who have been baptized into Christ, and have put on Christ, and are made the Children of God by Faith, having received the holy Ghoft, and the Power of his Grace; " for we " may depart from Grace given and fall into Sin, " and by the Grace of God, we may rife again, and amend our Lives. And therefore they are " to be condemned which fay, they can no more " fin as long as they live, or deny the Place of " Forgiveness to such as truly repent."

As for the "Sin against the Holy Ghost," which is "unpardonable," there hath been so

much

much dispute amongst Divines of the Nature of it, that we think that Point is not yet clear, at least since Miracles have ceas'd, that no Man is now capable of falling into it; and since the Article doth not require us to say what that Sin is, but rather what is not that Sin, we think we are not bound to explain it farther, than to shew that, "not every deadly Sin willingly committed after Baptism is Sin against the Holy Ghost, and unpardonable.

A. D. What is your Sense of the seventeenth

Article?

Cand. In this Article we observe, according to Bishop Burnet, and other great Divines of our Church, that there is laid no positive Injunction upon us in the Point of Reprobation, which hath afforded fo much Matter of Controversy among Divines, but our Church leaves all Sides at Liberty to frame their Opinions in the best Manner they can, so as they keep up to the Point of Election and Predestination to Life, and hereby most of the hard Words and Expressions, which contending Parties have made use of, by drawing Consequences to charge one another with, are put out of the Question; and therefore if our Sense agrees with the Article as far as therein fet down, we are to bear with one another's Interpretations thereof, according to the usual Moderation of our Church.

There are three Cautions to be observ'd in

taking the Sense of this Article.

First, to look upon Election in such a Light, as not to give occasion for Desperation on the one Hand, or of unclean Living on the other.

Secondly,

Secondly, to take the Promises of God in the Sense, in which they are set forth to us in

Holy Scripture.

Thirdly, to think it our Duty to act always. with a View of following the Will of God, as it is expresly declar'd to us in his Word.

Under these Cautions, the Sense of the Article

feems to be this.

" Predestination to Life is the everlasting Pur-" pose of God, whereby (before the Founda-"tions of the World were laid) he had con-" ftantly decreed by his Council, fecret to us," that is, God from everlasting, in some manner we know not how, hath purposed " to deliver from Curse and Damnation, those whom he ** hath chosen in Christ out of Mankind," those whom he was unwilling shou'd remain under the Curse of Adam's Sin and Damnation due thereupon, whether for his own Glory, or foreseeing that they would make a right use of his Grace... "And to bring them by Christ to everlasting "Salvation as Vessels made to Honor," not as carnal Minds living in Uncleanness because predestinated, but by Grace preventing as well as affifting and working in them to Perseverance, however not destructive of their own Free-will. by special Providence making them "Vessels of "Honor," in a way fuitable both to-his Glory and their Nature, without using either any Violence to human Nature, or altering his own everlasting Purpose.

Wherefore they, which he endued with for " excellent a Benefit of God, be called accord-" ing to God's Purpose, by his Spirit working " in due Season." They, who by God's Bleffing be so chosen, are called by the Design and good

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Will of Providence, at fuch a Time as the divine Spirit will have due Influence, and work best upon them. "They thro' Grace obey the " Calling:" They answer the divine Motion, and refift not the Power of God unto Salvation. " They be justify'd freely," without any Cause or Merit in them, by the free Favor and Will of God, by Virtue of the Satisfaction which Christ hath made, whereby all Believers are redeem'd from Death, as it were with a Price: "They " be made the Sons of God by Adoption:" They come into a State of Sonfhip, into the Adoption of Children by Jesus Christ. "They be " made like the Image of his only begotten Son " Jesus Christ:" become conformable in Holiness of Life to Christ, making him their Example. "They walk religiously in good Works, and at " length by God's Mercy, they attain to ever-" lasting Felicity:" Their Religion is fruitful in good Works, and yet they lay no stress upon them, or confide in any thing else but the Mercy of God, by which they hope and trust at length to obtain everlasting Life.

In this way of confidering Predestination, and of our Election in Christ, "we receive God's "Promises in such wise, as they are generally set forth to us in Holy Scripture," from whence "unspeakable Comfort" must follow to godly Persons, and such as seel in themselves the working of the Spirit of Christ," that is, by "mortifying the Works of the Flesh and their earthly Members, and drawing up their Mind to high and heavenly Things;" for this must "greatly establish their Faith in Christ," and encrease "their Love to-"wards God." But dangerous it must be to think of Predestination in such a manner, as to

encourage any flothfulness in Duty, or to work the Soul up to Desperation, or in our Doings to act otherwise than we see it expressly the Will of God reveal'd to us in the Holy Scripture.

A. D. What is your Sense of the eighteenth

Article?

Cand. In Christian Countries where the Revelation of God is well known and approved of. he must certainly be a presumptuous Sinner, and in an accurfed State, who doth think, or "pre-46 fume to fay, that every Man shall be faved by " the Law or Sect which he professeth:" Because no human Law can dissolve that Obligation. which is laid on Man by divine Authority, nor must any one pretend to receive the Law of God in part, and not in whole; fo that if he believes the Promises of God in the Scriptures, he must also believe the Threatnings and Denunciations of his Wrath, to be equally certain, and confequently he must serve him in that way only, which he finds therein laid down for a Rule of Life, and not in any other, if he seeketh to stand and abide by the Gospel. And it will not mend the Matter at all to say, he must "be diligent " to frame his Life according to that Law" of his own, " and the Light of Nature," because he hath it not in his own Power to frame what Law he pleases to walk by, nor will his moral good Life, conformable to fuch Law, and to the Light of Nature, entitle him to Salvation, who hath the Means to know that there is much more requir'd by the Gospel than what natural Religion teacheth. For by the Covenant with God in Christ Jesus, we are assured of Salvation in no other Name but his. What God may do with others, who are not enter'd into this Covenant, odwest of Freeklington in such a who have not heard of any fuch Revelation, and are out of the Pale of the Christian Church, is not for us to determine, either to limit or extend his Mercy, we have no Grounds for either; but this we know by what Revelation we have already, that if such are to be saved, it must be by the Blood of Christ, and no other way. "For holy "Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved."

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A. D. Having gone thro' the first and second Division of the Articles, I come now to the third and last, which are for the most part Negative, in order to renounce the Errors and Corruptions crept into the Christian Church in these latter Ages, especially into the Church of Rome, with regard also to some Sectarists, concerning a Community of Goods amongst Christians, and the Legality of taking and imposing Oaths by Authority of the Magistrate.

In these Articles moreover are consider'd the Power of the Church, and that of the Civil Magistrate, and to both are given their due Bounds; Homilies are establish'd for the Necessity of the Times, Forms of Consecration for ordering the Ministers in their several Degrees, with Rules for Discipline, and regular Ministration.

The nineteenth Article is Of the Church; I ask you therefore, what you understand by the Church of England, or Ireland.

Cand. A "Church" in general " is a visi"ble Congregation of faithful Men, to whom
"the pure Word of God is preached, and the
"Sacraments duly administer'd;" which Congregation assembled together for the Worship of
God, and holding Communion with one another
in "Sacraments, according to Christ's Ordi-

" nance, in all those Things that of Necessity are requisite to the same," in any Nation taketh the Name, and is called the Church of that particular Kingdom, as the Church of the Kingdom of England, or of the Kingdom of Ireland.

A. D. What are those Fundamentals which are necessarily required in the Constitution of a

Christian Church?

Cand. The Article mentions but two, namely, that the pure Word of God be preached, and the Sacraments necessary to Salvation duly administer'd to the Faithful. Preaching the Word, is to be fure absolutely requisite to make all Men, the Illiterate as well as others, acquainted with their Religion, for Baptism doth but declare what is to be our Profession, gives us a right to become Members of the Body, but it is the Word of God either read or preached, that produceth Faith and Knowledge, that gives us Infight into the Doctrine of Christ, and proper Instructions how to behave in his Church. If there were no other Argument for preaching, but to fettle the fundamental Articles of Faith, fince there is fo much Controversy in the World about what is necessary to be believ'd, and that can only be done by the Authority of Holy Scriptures, it wou'd be fufficient to shew that without preaching the pure Word, a true Christian Church cou'd not poffibly be established in any Nation.

The want of preaching frequently, was perhaps the Occasion of introducing most of the Errors that have appear'd in the Church, at least it is certain that by preaching, the Reformation from Popery was chiefly and principally brought about, for altho' Conversion to the true Faith is

indeed

indeed wrought by Grace; yet the Apostle concludeth that Faith cometh by hearing *. Some are not capable of other Instruction, for they cannot make use of the Scriptures, or the Word of God any other way. The Baptist and our Saviour himfelf, when they went about to reform the World, and to lay the Foundation of a Church, began by Preaching. Christ wrought his Miracles to give divine Testimony to his Preaching, and the Work of his Ministers must be the same, for which the Apostle saith he was sent, viz. to preach the Gofpel+; and to declare to the World Christ the Son of the living God. On this Rock is the Church built; the Keys of Heaven, that is, of Salvation to Mankind, are given by this Means. For hethat Prophesieth |, that is, Preacheth, edisieth the Church,

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The other Fundamental necessary to the Establishment of a Christian Church, is due Administration of the Sacraments. For as the Church is a collective Body of the Faithful affociated together by one common Use of Sacraments, according to Christ's own Institution and Ordinance, fo those Rites and Badges of Communion, give the particular Denomination of Chriffian to that collective Body; and if they be not duly administered, there is no visible Profession made to diffinguish the Character of the Faithful, and consequently no Establishment of a Church. But, where these Sacraments are administered duly, with what is effential to them, the Church fo far is a true Church, altho' fome Addition and Corruptions may have crept into the Manner of officiating contrary to their original Institution, which do defile, but however not destroy its Being. For the Foundation of a Church still remaining by

^{*} Rom. x. 17. + 1 Cor. xvii. 1. || Ch. xiv. 4.

the open Profession of Faith in Christ, and Q. bedience to his Doctrine, which is that Religion which gives a Being to any Christian Church, and which is antecedent to any Exercise of publick Communion, the external or internal Abuse of Sacraments, either by a Mixture of erroneous Opinions, or by the Addition of unnecessary Rites and Ceremonies in external Worship, while these Sacraments continue to be administered, doth not unchurch any Society of People, professing to believe in Christ, altho' it doth manifestly distinguish and separate itself from such other Churches, which are pure and free from fuch Abuse and Error. For Infallibility is not of the Essence of a true Church, nor hath Christ promised to dignify his Believers, or any Number of them of Superior Note and Quality in the World, with any fuch Character, as a necessary Condition of notifying to the World those who are, or who are not of his Church; for every Church is made up of no other than Men, fallible Men, and not all Saints and indefectible. Therefore according to the second Part of the Article, "As the Church of Jerusalem, & &c. have erred, so also the Church of Rome " hath erred, not only in their Living and Manor ner of Ceremonies, but also in Matters of " Faith."

Infallibility, though pretended to by the Church of Rome, is no way necessary to any particular Church, either for Rule of Life, or for establishing Matters of Faith. The holy Scriptures alone are sufficient for both these Ends, and upon these only the primitive Fathers, in the Days of Persecution, were able to build up a flourishing Church, without any Pretence to In-

Infallibility. The Foundation indeed is infallible; but what Need have we of an infallible Head on Earth, whilst the infallible Doctrine of the Gospel remaineth? The confessing and building upon that infallible Foundation is what maketh us Christians, and when a collective Body of People own and affert that Confession and Doctrine, it is a true Church, to the Prefervation of which Christ hath left sufficient Means, without any Promise of Infallibility to wait upon it, or be constantly resident in the Head or Members thereof. Although a particular Church be truly a Congregation of the Faithful, yet they cannot prove clearly and evidently that they be affifted by Christ, and the blessed Spirit, in fuch a Manner as the Prophets under the Old, or the Apostles under the New Testament; and therefore we cannot fay, but that they may err. Nay, the very Notion of Infallibility in the Church, implies a Necessity of Christ's working Miracles inceffantly for the Members of his Church, and that must put Faith surely at a full Stop, when nothing else will serve but a Conviction of such a Nature to be impressed upon the Mind, that there must be a Necessity of Sense as well as Reason, to make manifest the Evidence of any Truth, which the Church requires our Affent to. This in the End must produce Scepticism, and Infidelity; and instead of building up a pure and perfect Church, must destroy at.

A.D. But hath not the Church a Right to meet in a Body, make Decrees, and to fettle Controversies about Matters of Faith, and afterwards to impose them upon the Members, to be affented to and obeyed?

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Cand, What Power foever the Church hath, it must not be deemed infallible. Our Twentieth Article alloweth, that " the Church hath " Power to decree Rites and Ceremonies, and " Authority in Controversies of Faith: " But then that Authority is limited in all Points to a strict Conformity with holy Scriptures. In the First, the Power seems to be left at large, as a Matter which the Gospel hath not confined to any fixed Ceremonial, but left to the Discretion of every Church, to order in some decent Manner, agreeable to human Policy, and confistent with the particular Constitution of Civil Government in every Kingdom, for the Sake of Order, Peace, and Edification, in the Church; but the Authority of judging in Matters of Controversy, wherein the Doctrines of the Gospel are plainly concerned, is not left unlimited; for the same must be determined after one and the same Way in all Churches, that is, according to Scripture, fo as that " the Church is not to ordain any Thing " contrary to God's Word written:" Neither is it lawful to to explain or " expound one Place of " Scripture, that it be repugnant to another," nor to impose any new Article of Faith, or " enforce " any Thing to be believed for Necessity of Sal-" vation," that hath not its Foundation in the Word of God: For "the Church is" but "a "Witness and Keeper," not a Compiler " of ho-" ly Writ."

A. D. What think you of Dissenters from the established Church, who combine together in a new Brotherhood, maintain and affirm that there are within the Realms of England and Ireland, Meetings, Assemblies, or Congregations, other than such as by the Laws of our Govern-

ment are allowed, and make Rules, Orders, and Constitutions ecclesiastical, without the King's Authority, and different from the Apostles Rules

approved in our Church?

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Schifmaticks; and if they account the Doctrine, Government, Rites, and Ceremonies, of our Church, either to be profane, and unmeet for them to join with in Christian Profession, or dare presume to publish, that their pretended Church hath of long Time groaned under the Burden of certain Grievances, by the Church of England, and the Orders and Constitutions therein by Law established, or that their Meetings, Assemblies, and Congregations, may rightly challenge to themselves the Name of true and rightful Churches; and as such submit themselves to be ruled and governed by Ministers and Lay Persons without the King's Authority, they are to be excommunicated by the Canons both of the Church of England and Ireland*.

But in regard that some Protestant Dissenters from our Church are Men of peaceable and quiet Dispositions, but out of a scrupulous and tender Conscience, dare not conform to the Rites and Ceremonies of our Church for sear of actual Sin, themselves judging it to be no less in them, who look upon them by the Light of their own Conscience in such a dangerous Manner, as to be the Occasion of Sin to them, if they should conform thereto, therefore the Tenderness of our Legislature is such as to grant all, who are thus conscientiously scrupulous, a Toleration to worship God in their own Way, provided they offend not against the established

^{*} Can. Eng. 9, 10, 11. Can. Ire. 5.

Church, or defame our Constitution, by taking off the Penalties enjoined by the Act of Uniformity, and other Laws requiring actual Attendance on Divine Worship, according to the Rites and Ceremonies of our Church; it being the true and Christian Principle in our Constitution, both in Church and State, not to deny a Liberty and Freedom to the Subject in all such Matters, as may not affect the Publick with Danger or Los; and fo long as our Diffenters demean themselves prudently and peaceably, neither the Church or State will give them any Uneafiness, and they may ferve God, and keep their Consciences fafe, if they can, by worthipping in their own Way. Way.

A. D. But what fay you to the Authority of General Councils, congregated from all Parts of

the Christian World?

· Cand. If it were possible to hold fuch a Council, as should not want some Representatives from every Church or Congregation of Believers in the whole Christian World, no doubt we should conclude the Decrees of such a Council to be of great Force, if it were free and lawfully affembled: For that must be the greatest human Authority we can think of, to determine all Controversies in Matters of Faith and Doctrine. But even this falls short of the divine Testimony of holy Scripture; for whatever is the Decree of such a Council, is but the Refult of fallible Men; and although it be never fo true, yet we have not the same Assurance of the Truth thereof, as of the uncontroverted Truths of holy Scripture. For " general Councils are not to be gathered together without " the Commandment and Will of Princes;" mount)

as we find by the Twenty-first Article; and which may possibly be sometimes upon no good Design, but to serve some politick Ends of State only. " And when gathered together, for as much as "they be but an Assembly of Men, whereof " all be not governed with the Spirit and Word " of God, they may err, and sometimes have erred, even in Things pertaining to God." As appears by the feveral Decrees of Councils concerning the Arian Controversy, the Matter of Images, the Superiority of Councils, sometimes above the Pope, and fometimes otherwife, and the like; for it is manifest, that in many of those Councils which have been called general, there has appeared more of intriguing and worldly Policy, than of Obedience to the Divine Call of God's Spirit, especially in the Council of Trent, when this Sarcasm was common, that the Holy Ghost came every Day from Rome in a Cloak-bag. All Councils, the more free and general they be, the more Au-thority they must carry with them; but all the while they are but human and prudential Means to the Establishment of Matters of Faith and Doctrine, for they must submit their Decrees to the Examination of every Christian, to see whether they contain nothing contrary to Scripture. General Councils are not conflituted by any divine Authority, we have no Directions for them in Holy Writ, to know what their Privileges are, or what is the Nature of their Constitution; whether the Pope or the Emperor is to call them together, what Number of Bishops must be present, and what Proportion they must bear to the inferior Clergy, or whether the Laity may mix or concern themselves in such G 4 Councils.

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Councils. There being no special Revelation about these Matters, we must necessarily conclude that there can be no Infallibility lodged with them.

A. D. But why "may not General Councils be gathered together, without the Command-"ment and Will of Princes," fince, without pretending to Infallibility, they may claim Authority to declare, that in fuch and fuch Points of Faith, the Church holds after this or that Manner, and consequently to decree and ordain, that Matters of Faith so determined by them, have their final Refolution according as the Church shall therein order?

Cand. The Authority of a General Council is one Thing, and the Expediency of their meeting together is another. We find in all our Church Histories, that the first General Councils were always convened by the Authority of the Emperor, that the Popes themselves petitioned him for that End, and that sometimes he complied with their Request, and sometimes resused it; for all ecclefiastical Affairs to be managed by a Body of Men, fo great as a General Council must be supposed to be, will always have a great deal to do with temporal Concerns; Neither the Time nor Place of meeting can be well fettled, but by the concurrent Will and Pleasure of Princes; this is a Right which belongs to Civil Government, for the Church is always supposed to be within the State, and not the State within the Church; and therefore neither General nor National Councils ought to meet together, but as they are fummoned for that End by fovereign Magistrates: They, and not the Clergy, are Judges when it is proper

to call them, and of the Expediency of their Meeting; for it is in them to give Directions. what Points they are to consult upon, what Business they are to transact, and to confirm all their Decrees by civil Sanction after they are made. This we know is according to the ancient Custom of the Church; and if in later Councils less Regard has been had to the Will of Princes herein, it is all an Usurpation of the Pope and Church of Rome. As to our own particular national Church, by the Laws of the Land we can do no otherwise in our Synods. and the Reasonableness thereof for the Ends of Civil Government in all States and Kingdoms, may be eafily proved; for Christ left it not in the Power of his Church to usurp any way upon the Civil Powers, but rather to preach up the strictest Obedience to them. What prudential Methods therefore may be taken by a Council met together, lawfully convened to fettle any Controversy in the Church, we do not object against in the least; but our Church saith. in the first Part of this Article, that they may not meet but by the "Commandment and Will " of Princes," and fo faith our Statute Laws; for the State, and not the Church, is to be Judge of the Expediency of their Meeting.

A. D. But is not Conscience and a Sense of Religion, which is properly under the Guidance and Jurisdiction of the Church, the only Support and best Security of all Laws human as well as divine; and therefore doth it not feem best, and is it not an Encroachment of the Civil State upon the Church, to judge and determine the proper Times and Seasons, to ealt the

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Bishops and Clergy together, to meet and confut of these Matters?

Cand. We must grant that Conscience, and a just Sense of Religion, will always tend to the Preservation of Civil Government, and that the Church hath a proper Authority and Jurisdiction, in Matters purely spiritual, delegated to them by Christ; but although we grant that is the best Security, when it may be had, for the People's Obedience to the Laws, yet we cannot fay it is the only Support of them. The Sanctions of Civil Government are a powerful Motive, and if we had no temporal Rewards. and Punishments settled by the Legislature, Religion or the Authority of the Church would but ill support the State and Commonwealth, unless Mankind were so well principled as to become all Saints. Christ Jesus is not in his Kingdom upon Earth, and Politicks only are for Rule in this World. Conscience and Religion do indeed add a spiritual and invisible Sanction to all Laws, but the temporal and vifible Certainty have the greater Influence on the People in general. If the Church only were to direct and prefide as in a Court of Conscience, and pretend to govern in any spiritual Matters, wherein the State hath a Concern and Interest, call Councils, make Decrees and Canons by their own Authority, without confulting the Legislature, their Sanctions would be of no-Force, no better than bruta fulmina. When the Church indeed is under Perfecution, the Governors thereof may and ought to affemble together, and consult in the best Manner they can for its Prefervation, and Christ has promifed to be with them alway unto the End of the

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World; but in the ordinary Course under Christian Governors, the Church must not expect that Princes will suffer them to assemble in a Body

at any Time without their Permission.

A. D. It is not to be doubted but that the Church of Rome hath erred in their Way of Living; nor do they themselves now deny that many of their Popes have had bad and wicked Lives; neither can they dispute against what has been objected, that the Canons and Constitutions of their Church are much changed from their primitive Sanctity and Simplicity; and that both in the Ceremonies and Government of their Church, by the Influence and Authority of bad Popes, there is fomething more introduced than can well be defended: All this is covertly, though not openly allowed, by many of the gravest and best of their Communion. But our Church chargeth them: with Errors in Matters of Faith: Let me hear therefore how you prove it against their Church in general?

Matter of Faith to be believed, that the Decrees of their own, which they falfly call the Catholick Church, are infallible, which we have proved by the foregoing Article to be more than any general Council can pretend to. This is a general Tenet chargeable against their whole Church: For as to other particular Controversies of Faith, not determined in Council, somethink differently amongst them; and when we charge any Error of that Nature upon the Papists, although their greatest Writers have maintained it, they are apt to say this is not the Sense of their Church, but a disputable Point; but as to the Infallibility of the Church in a

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Council of Catholicks, as they fondly call themfelves, with the Pope at the Head of them, there is no doubt amongst them, but the general Conclusion is that their Church, so determining a

Point of Faith, cannot err.

But to be more particular, and first in the Belief of Purgatory, and Pardons, which is an Error of Faith without any Foundation in Scrip-What Purgation of Souls do we read of there after Death, what Fire or what Punishment in a separate State for venial Sins, what Sacrifice or Intercession for departed Souls, to deliver them out of this State of Purgation? The whole Matter of Purgatory and Pardons is but a phantastick Notion borrowed from the ancient Poets, and the Writings of Plato and other Heathen Philosophers, who had just so much Knowledge of the Immortality of the Soul, as to think there was to be a future State of Rewards and Punishments, but to account for the Manner of it they were at as great a Loss, as the verieft Infidel, or Epicurean. In the later Ages of the Church, for it was not received as a Matter of Faith, till about the Time of Pope Gregory the First, when there was more of Policy than Purity in the Decision of Councils, this Doctrine of Purgatory and Pardons became a material Article of Faith; the Popes faw their own Gains in propagating these unwarrantable Opinions, and what the Credulous at first introduced into the Church in ignorant Ages, when Visions, Legends, and bold Stories with a Mixture of Paganism, prevailed much, in the succeeding Times when great Divisions arose in the Empire, and Princes made use of the Pope's Power to serve their own Turns, the Popes took Advantage of, Council

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and out of a covetous Principle to increase their own Wealth by Indulgences and Pardons, in a few Ages brought in all the Christian World, except the Greek Church, to savour the Doctrine of Purgatory.

This is one of their Errors in Matters of Faith, which hath no Foundation in holy Scrip-

ture.

Another is their vain Adoration of Images and Reliques, and the Invocation of Saints. As if all our Prayers to God must fall short and be no way acceptable to him, unless they are conveyed by the Spirit of some Saint, or by the fanctified Remains of his dead Body or fomething belonging to it, which must receive heavenly Virtue by some sensible Representation of our Saviour and his Sufferings, or of the bleffed Virgin, holy Martyrs or Saints, in order to facilitate our Address. These are all such Corruptions of Idolatry (for indeed the groffer Part of worshipping the Image itself, or Relique, or Saint, they do renounce), that it is hard to fay, how they can excuse themselves from the Act by so nice a Distinction. For next to worshipping that for God which is a Creature, which is the groffest Idolatry, to worship God by a Creature, in a Way which is absolutely and exprefly forbidden, is such a Mixture of Superfition and Paganism, that a Man, who understands either the Old or New Testament, can scarcely see in what it differs from the Breach of the fecond Commandment. God requires us to worship him in Spirit and in Truth, and only in the Name of our Lord Jesus must we offer up our Prayers; there is no Mediator between God and us but him; Prayer is an Exercife

ercise purely spiritual: We pray with our Heart, and not with our Eyes; and we may honour the Saints, without invoking them for spiritual Benediction, or depending upon their Intercession for We cannot therefore but think, that the Christian Religion requires more sublime Notions of God, than to address him in a Manner so little different from the Pagan World; and therefore our Church renounces these superstitious and idolatrous Opinions, and concludes very juftly in her 22d Article, that " the Romish Doctrines " concerning Purgatory, Pardons, worshipping " and Adoration as well of Images as of Re-" liques, and also Invocation of Saints, is a fond "Thing, vainly invented, and grounded upon " no Warrant of Scripture, but rather repugnant " to the Word of God."

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A. D. What doth the Twenty-third Article

of our Church infift upon?

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Cand. The Authority of ministring in the Congregation: First it declares, that the Office is not to be entered upon without a legal Call; and then shews what is required to make that Call legal. Hereby not only Order and Decency is to be observed in the Pastoral Office, but also Authority is required to preserve it in Reverence and Esteem. The Article doth not specify what Qualifications are necessary to the Calling of the Ministry, this is left to the Judgment of those who are to put them in that publick Off my but it positively declares, that "it is not lawful for any Man to take " upon him the Office of publick preaching or " ministring the Sacraments in the Congregation, before he be lawfully called and fent to execute the fame." So that a Man is not

left fondly to judge of his own Qualifications. for this Office, or to think he is at Liberty to exercife his Gifts in a publick Manner, before the Congregation, till the Church hath ordained him, and given him Authority. In the Jewish Church. none but the eldeft Son of a certain Family could! be High Priest, and none but a certain Tribe could minister in holy Offices : So that from the Beginning none but fuch as were called could officiate in the Church. And under the Christian Dispensation we find, that our Saviour chose out twelve Apostles and seventy others out of the Body of Believers, and fent them into his Miniftry; for before they had this Call, they had no Power to preach or to baptize: And after his Refurrection he faith to his Disciples, As my Father bath fent me, even so fend I you*; which intimates that there must be some lawful Call to entitle a Man to take upon him the facred Office of ministring in the Congregation. There can be: no Order or Decency in God's Church without it; all would tend to Confusion, if every one were to preach or administer the Sacraments when or where he pleaseth, and nothing could be well done to Edification in fo rude a Manner and animal and a spine of abrow

Yet it is not enough that there be a Call to the Ministry, but that Call must be a lawful one, and that we may know when it is so; therefore, secondly, the other Part of the Article declares those to be "lawfully called and sent; which be "chosen and called to this Work by Men, who have publick Authority given unto them in the

* Jo. xx. 21:

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" Congregation to call and fend Ministers into " the Lord's Vineyard." That is, those who are called and fent by the Governors of the Church in every Conflitution, have a lawful Authority to act as publick Ministers. The Compilers of this Article feem to have Regard to the feveral Conflitutions of Government in all Christian Churches: fo as Pastors be appointed by Authority of the Church, they feek no more to make it lawful. That there be a Regard had to good Government in the Distribution of Church Offices in some orderly Manner, and confistent with the Constitution in Church and State, the paftoral Charge may be well executed, and the Congregation edified, in every Kingdom, although the Authority of fending Ministers into the Church be lodged in different Hands, according to different Constitutions of Government.

A. D. What doth the Twenty-fourth Article of

our Church infift upon?

Cand. It declares against praying in publick in an unknown Tongue. Of all the Errors of the Church of Rome, none more opposite to common Sense or Understanding than this, unless it be imagined that there is some Charm in Latin Words to raise a Spirit of Devotion, whether a Man will or not. Neither is there any Error of that Church so expressly against the Words and Sense of holy Scriptures: For the Apostle says, If I pray in an unknown Tongue, my Spirit prayeth, but my Understanding is unfruitful*. The officiating Minister may pray in a learned Language which he understands, and he may pray with the Spirit, but his Congregation cannot edify by it,

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unless they be as learned as himself; but if it be unknown both to himself and his Hearers, his Spirit may desire to pray; but he cannot pray with his Understanding. St. Paul was offended at this Manner of unfruitful Prayers before the Congregation, when they who had the Gift of Tongues did indiscreetly make use of it in the Church to shew their own Qualifications; for though by this means they were qualified to minister to all Nations by being Masters of the several Languages, yet it is hereby evident that he thought the whole People ought to be edified by all that was said publickly in the Church, and that nothing to be said there be offered that was not for publick Edification.

As to ministring the Sacraments in like manner, it is full as absurd; the Action indeed may strike us with some holy Fear and Reverence, because we know it is according to Christ's Inflitution, but the Prayers accompanying must be only a Piece of solemn Mockery, tending more to diffract than instruct the Mind upon so devout an This certainly had its Rife from the Occasion. wicked Policy of the Church of Rome, to awe the People with a high Reverence of the Prieft, but to keep the vulgar Sort in extreme Ignorance, to treat the unlearned as Barbarians, not worth their Care, or to feed them as Beafts of Burden, just to support the Modes and Forms of Religion only, for the Sake of bearing whatever Load of Impositions the Church may think fit to put upon them. This was never the Practice, till Infallibility became the favourite Doctrine of that Church; and if it were not for that Doctrine, it is impossible that human Nature should be so infatuated, to think there could be any Devotion in

muttering over ourselves, or hearing others do it for us, Words of Prayer which ought to be the holy Refult of our Souls, in a Language that can neither affect the Heart nor the Understanding. And therefore with good Reason our Church declares openly in her Articles against this heavy Imposition and abominable Abuse of Church Power, and concludes peremptorily, that " It is a Thing of God, and to the Word of God, and " the Custom of the Primitive Church, to have se publick Prayer in the Church, or to minister "the Sacraments in a Tongue not understood of

* the People."

. A. D. I am pleased to find your Zeal for the Reformation, in your Manner of expressing yourfelves upon this Article; and indeed it is no Wonder that we, who fee so much of the Ignorance of poor Papifts in our own Country, should have an Abhorrence of the Errors of that Church, which is able to make Men become Idiots, and to give up their Reason to the Authority of their spiritual Governors, when there is no Advantage to be got by it, but rather Hurt to their temporal Concerns. But in the Matter of Sacraments there is a wide Distance also between us and them: How do you therefore conceive of the Twentyfifth Article, which treats of that Difference? But first explain the Nature of a Sacrament, and the Ends and Use of such an Institution.

Cand. To the Being of a Sacrament as a neceffary Rite in Christ's Church, it must first arise from some positive Institution of his own ordering, in the Nature of a Covenant between God and us. And who can pretend to make fuch a Covenant but God himself, or his special Apostle fent for that Purpose? There are therefore two - MAY

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Parts in a Sacrament, the outward visible Sign, which is the Matter thereof, and the inward or foiritual Grace or Effect; the first visible, the other invisible and conditional. God fets his own Mark upon his Houshold by these Signs, to distinguish them in the World; but chiefly and principally he offers them as Bonds and Engagements of Obedience, wherein we have our Part as well as he his; they are Memorials of the chief Benefits obtained by Chrift, and not less. Preservatives of Grace, than they are Provocations to use the Means to obtain it; For they be Instruments of God for that purpose, for the Use whereof we have his express Command, for the Effect his conditional Promise : So that to receive the inward and spiritual Benefit of a Sacrament we must be worthy Receivers thereof; for the Grace given. is not from any supernatural Quality in the Sacrament itself, but from God's own Ordinance, that by such visible Marks he may give Notice of the divine Approaches of his Spirit to all that are capable thereof mentaned y ain woll . C. A

Our Twenty-fifth Article therefore acknowledgeth, that "Sacraments ordained of Christ, "be not only Badges or Tokens of our Profession, but rather sure Witnesses and effectual Signs of Grace, and God's Will towards us, by which he doth work invisibly not only to quicken but also to strengthen and confirm our Faith in him," Satrament is a mere Latin Word, taken from the military Oath which every Roman Soldier took to be true and faithful to his General; and so it is applied by the Church, to be faithful to the Ordinances of Christ which

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are of his own Institution. For if the Sacraments were no more than common Rites or Ceremonies of the Church's own ordering, they would not be Sacraments or Seals of Affurance on God's Part to pay us with Grace, or Obligations on our Part to keep our Word or Covenant with him, although they might be indeed Marks and Tokens by which we separate from all others but Christians; they would not be generally necessary to Salvation, because other Rites and Ceremonies might be appointed by the Church in lieu of these, which would ferve the Ends and Use of Diftinction in separating Believers from Unbelievers, if the Church would so please to ordain by her own Authority; but this is short of the Nature, End, and Use of Sacraments, which are not under the Power of the Church to make or unmake, as the pleafeth; for these being originally from Christ, are not to be difpensed with, or slighted, as if they were of no greater Use but as the formal Injunctions of the Church only.

A. D. How many Sacraments are there of God's own Ordination, which the Church is

bound to receive?

Cand. Our Church allows of but "two, viz. "Baptism, and the Supper of our Lord;" and if two will do the Business, to incorporate us into the Church, and when we are there, to nourish, preserve, and keep us in Christ's Favour, what Reason have we to seek for any more! There are indeed "five" more "commonly called "Sacraments, that is to say, Confirmation, Pe-"nance, Orders, Matrimony, and extreme Unc-"tion," which the Article says, "are not to be counted for Sacraments of the Gospel, being fuch as have grown partly of the corrupt sol-

lowing of the Apostles, partly are States of Life allowed in the Scriptures;" for they have not the Matter and Form of a Sacrament, "they have not like Nature of Sacraments with Baptism, and the Supper of the Lord, they have not any Sign or Ceremony ordained of God."

A. D. Prove this in their Order; and first, Why doth not our Church allow of Confirmation

to be a Sacrament?

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Cand. Because it hath not all the Conditions required to make it one. Confirmation is no more than an Apostolical Ceremony, the laying on of the Bishop's Hands upon those who come to the Years of Discretion, after Baptism before had in their Infancy. There is no express Direction of Christ for this Ceremony, nor any Matter which is of the Essence of a Sacrament; the bare Action of the Hands is indeed a visible Sign, and the Prayer may produce a Bleffing, and is defigned for fuch a holy End, but where is there any Thing like Water, Bread, and Wine, or such material Parts of a Sacrament, which have the Promife of conveying Grace to the worthy Receivers by the Inftitution of Christ himself? The Sacrament of Baptism is already over, and Confirmation follows, not as any Part of the Sacrament, or as any new one, but as the Practice of a holy Rite when a Bleffing was prayed for, which was common upon fuch Occasions in the earliest Ages of the Church, as in Christ's and the Apostles Days; for laying on of Hands was a Ceremony in the Jewish Church when any Bleffing was given to a particular Person; so Ifrael blessed Seph's Sons; and the Apostles, by laying on of Hands, could cause the Holy Ghost to descend and fall

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fall upon Believers; and it is probable, that in fucceeding Ages of the Church those of the high. est Orders, fondly imagining there might remain a Succession of spiritual and supernatural Gifts, in the Ceremonial of laying on Hands in any solemn Benediction, or Defignation of Persons to Church Offices, might attribute much more to the Action than a bare Ceremony did import; and others abuse it farther in Process of Time, even to honour it with the Name of a Sacrament, whereas this, at best, was but a corrupt Imitation of the Apostles, who had Gifts extraordinary which soon died with them, and left the Church to maintain the Sacraments that Christ left them, not to institute new ones who have no visible Sign or Ceremony ordained by God. It no where appeareth that fince the Apostles Times, any did by Prayer and Imposition of Hands make others Partakers of like miraculous Gifts with them, unless it were some very short Space of Time in the Order of Bishops who were the immediate Succesfors of the Apostles; but as that supernatural Power foon failed, so must all Pretence to a Sacrament drop in the Office of Confirmation, when neither the Apostles nor the first Fathers of the Church ever gave it that Defignation, or even the Name of a facramental Action.

A. D. Why doth our Church refuse to admit of Penance into the Number of Sacra-

ments?

Cand. Because Penance is but an Act of Obedience to the Order and Discipline of the Church; there is no Form for it prescribed in the Gospel, nor hath it the necessary Requisites of a Sacrament, any visible Sign instituted by Christ whereby Grace should be annexed to it, although a true -

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Penitent be taught to believe that he is in a State of Salvation, when his Minister declares Absolution and Forgiveness of Sins to him in fuch a State. but then that is not from the Validity of the Sentence, but the Repentance of the Sinner. For upon this Repentance it is that the Minister pronounces Sentence, and Mercy and Pardon follows, whether the Absolution be declared or no. Our Saviour hath, no doubt, fully authorized his Ministers to publish the Gospel and Terms of Salvation upon every Occasion, and when more properly than when Sinners are confessing before God, and forrowing for their Sins: If Sinners make Publication of their Repentance, why may not they receive the glad Tidings of the Gospel from the Ministers thereof? This is for the Ease of the Confcience, but neither Confession nor Penance, nor Priests Sentence of Absolution, nor even all together, can do us any Good, or remit and take away Sin, if there be not a total Conversion and Renewal of the Mind by Repentance. Therefore this Power of binding and loofing, to make it answer the Conditions of the Gospel, is but declarative of what is God's Will, when Penitents perform what the Gospel requires of them, Penance may be proper enough to humble the Mind and fit it for Repentance, but without this it hath no faving Efficacy, and to pronounce Absolutions unwarrantable, or in too positive a Manner, is but to cheat poor Souls, and open a Gap to Impenitence. For these Reasons our Church is fo far from receiving it as a Sacrament, that it doth not allow of any Validity it hath unless in external Acts of Church Discipline; for as to any Power to make Satisfaction for Sin by Penance, or as to any imperfect Acts of Contrition which

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may raise a Sorrow for Sin, without a Resolution to sin no more, or as to Confession of Sin to the Priest as a necessary Duty, which are all accounted the several Parts of the Sacrament of Penance in the Church of Rome, our Church doth renounce them all, as Impositions and Errors which have crept into the Church of late Ages, and neither have Antiquity nor the Gospel to support them in placing a Sinner either in a State of Justification or Absolution.

A. D. The third of the five Sacraments disallowed of by our Church, is that of Orders, which was certainly a divine Institution, how comes it that we do not admit it into the Number of Sacraments?

Cand. This is a State of Life to which the Ministers of Christ's Church are called by a divine Commission, but there is nothing of a Sacrament in the Ordination. There is no particular Institution of Christ for this End, no material and visible Sign of invisible Grace by way of Covenant. There is indeed the Imposition of Hands and Prayer, with a divine Institution to give a Man Authority to minister in holy Things, and we have no Reason to think but that the Grace of God accompanies this Ordinance to the Discharge of the Duty, but then this Grace is particular to the Office for publick rather than private Benefit. There is no Matter or Form of a Sacrament in it, such as in Baptism or the Lord's Supper; for the Ordination is for another End, for Edification and Instruction of the People, by Words and not by visible Signs, and they who are ordained are the only proper Officers to preach and administer the Sacraments. But Ordination itself cannot be a Sacrament for them only, Sist

only, and not for the rest of the People to partake of, as if they alone were the particular Favourites of Heaven, and of another Communion with God than the rest of his Church, and consequently in that respect in Disunion with the Body. This is a mystical Union indeed, which the Church never dreamt of till in the latter Ages, although there were Imposition of Hands with Prayer on many solemn Occasions from the first Constitution of a Christian Church in the World, yet then the primitive Fathers were holier and wifer than to think any Thing to be a Sacrament which would necessarily divide Communion in the Church, or which should confer Grace to a Part and not to the whole Body.

A. D. For what Reason doth our Church reject Matrimony as no Sacrament, tho' it be a holy

State, and ordained once of God?

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m y, Cand. Because it is founded on the Law of Nature, confers no Grace, nor is means to assure us thereof

But if it were a Sacrament, why should the Church of Rome forbid it to the Clergy? Are they not supposed to be as worthy as others to partake of whatever Grace is to be conferred thereby? Their State of Life doth not exempt them from any Relation which is founded in Nature, and God at the Creation made us Male and Female: There is nothing in Nature to forbid it, neither in St. Paul's Epistles.

For altho' on this Head he writes with Approbation of an unmarried State by Permission, but not of Commandment, as he owns himself, yet this can be no more than his private Judgment: Nevertheless to avoid Fornication, saith he, let every Man

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bave his own Wife *; and in another Place, Marriage is honourable in all +, without any Exception, on Account of the Ministers of Christ. But this is more pertinent to another Article; and here this Article declares only against Matrimony as being no Sacrament, which it is plain it is not. because it has not the necessary Requisites of a Sacrament, and never was instituted as such by a divine Command. But Marriage being of fo great Importance to Mankind, and the most fo-Iemn Contract, it is reasonable to think it ought to be done in a religious Manner, with Prayers and Promises before God as an Act of Religion. and so the Church hath practised in putting Man and Wife together. But there is a wide Difference to be made between a customary Rite by Order of the Church, and a Sacrament by Christ's own Ordinance.

A. D. Why doth our Church reject Extreme Unction, as no Sacrament? It hath one Part of a Sacrament, the Matter or outward visible Sign, by the consecrated Oil, with Prayers attending it: Why therefore is it not to be esteemed a Sacrament, since the Church hath so long received

and acknowledged it as fuch?

Cand. How long the anointing with Oil hath been in the Church, is hard to fay; nay, to fay even when it was not in Use in holy Functions; for the Eastern Climates require much Use of Oil, and it is not to be denied that the primitive Christians began parly with it in their sacred Rites. So was it in Use also in the Jewish Church; Prophets, Kings, and Priests, were solemnly anointed; and in our Saviour's Time the same prevailed in the

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^{* 1} Cor. vii. 2. + Heb. xiii. 4.

ordinary Applications to the Sick, with Prayers for their Recovery; and the Apostles having the Gift of healing Diseases, did probably make Use of Oil as an instrumental Sign of the mighty Power of God in them, as our bleffed Lord did of Clay in anointing the Eyes of the blind Man; not for any Virtue there was either in Oil or Clay for the Purpose as a Medicine, but only to express the greater Efficacy of the Gifts of God, which were able to work fo much by fo flight Means. This Custom therefore of anointing when Prayers were made for the Recovery of the Sick, we may allow remained in the Church fo long as the Gift of healing Diseases by a miraculous Power remained also, but as that failed, so it is likely the Custom of anointing ceased; for when the Successors of the Apostles found no Impulse from God to pray over the Sick in order to a miraculous Cure, they had no Occasion to make Use of an instrumental Sign of that Power which the Church had loft; the fymbolical Action being a mere Jest after no Fruits accompanied it. That this Custom did not long continue we may judge, because we hear nothing of it till after the fourth Century, when Novelties began to creep into the Church, and many erroneous Doctrines as well as Customs. However, Extreme Unction, as it is now used in the Church of Rome, is quite a different Thing from anointing the Sick in the apostolick Age; for it is never given till the fick Person's Life is defpaired of, and as a Viaticum to carry the fick Person out of the World, with some Requisites, which are fondly imagined to make a better Provision towards his Salvation, than if he went to another World without them; whereas the Apostolick Custom was a Rite that the Elders of the MVSEVM Church

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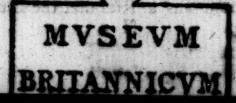
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Church made use of for the Recovery of the Sick. for the healing of the Body, and not as a Sacrament for the Health of the Soul when the Body is at its Diffolution. For it is the common Practice to give the Unction when the Person is senseless, and past all understanding; and then how can it be a Sacrament? When it is impossible it should confer any Grace to the Sick, and when also there is not the least mention of this Anointing either by Christ or his Apostles, for the Ends of Extreme Unction as in the Church of Rome; but rather the Custom was, tho' no Sacrament, to use Oil for the quite contrary End and Purpose. Our Church therefore modestly declines using any Unction at all in visiting the Sick; we do neither pretend to the Gifts of healing, nor to make any facramental Provision for those that are departing, by a visible Sign or Seal of Reconciliation with God, other than that in the Lord's Supper, though we are as defirous as any other Church can be to affift the Sick in their latest Hours, with Prayer and other religious Observances, as far as the Scriptures will support us in it: but as for Ordinances of the Church which are merely human, without Foundation in the Word of God, and of so high a Nature as Sacraments, we reject them all, both this of Extreme Unction and the other four, because defective either in the Matter or Form, or both, of Sacraments, fuch as the other two; and especially because they want the chief Thing of all, the Ordination and Appointment of Christ, for the Use and Ends of Sacraments.

A. D. What is the Use and End of Sacraments?



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Cand. The Article faith, " The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should du-" ly use them." So herein there is to be something more than a visible Use made of them, some internal Benefit is to be expected for the Good of the Soul, some Grace to be conferred by partaking of them. They must therefore be used to affect the Mind and Heart, or else we do not use them duly and properly, though we receive them outwardly: " And in fuch only as " worthily receive the same, they have a wholfome Effect or Operation:" The opus operatum will not do; they are no Charm to effect any Thing without the Concurrence of our own Will, to have any faving Virtue in it; so far from it, that " they that receive them unworthily, pur-" chase to themselves Damnation." For it is an Affront to the Majesty of God, and must greatly tend to destroy all foederal Obligations, when the Terms of Covenant which are mutual, are treated with Indifference on our Side, when a Man wants a Disposition to receive an Act of Grace, and behaves as if God were rather bound to give, than he to take it as a Favour. Christ designed them not only as a Bond of Communion amongst ourselves, but of Union of his Church with himfelf, who is the Head thereof; but then we must receive them upon his own Terms, or else we break that Union; if he be willing to confer Grace, he expects we shall prepare to receive it with Holiness of Heart, otherwise we frustrate the End; and fuch a careless and insensible Use is an Abuse of the Sacraments.

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A. D. What an Influence hath the Unworthiness of Ministers in dispensing the Sacraments?

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Doth it hinder them from having a due Effect upon the worthy Receivers of them?

Cand. The Twenty-fixth Article of our Church

explains this Matter fully.

"Although in the visible Church the Evil." that is, evil Men, " be ever mingled with the "Good, and sometimes the Evil have chief An-" thority in the Ministration of the Word and "Sacraments; yet for as much as they do not " the same in their own Name, but in Christ's, " and do minister by his Commission and Au-" thority, we may use their Ministry, both in " hearing the Word of God, and in receiving the Sacraments." This Matter is made for plain and reasonable by the Article itself, that there needs no farther Disquisition: Yet because the Church of Rome infifts much upon the Intention of the Priest in consecrating the Elements and administering, What is it they mean by the Intention? We suppose they do not mean that a wicked Prieft, who does the Office carelefly, without being intent upon what he is doing, but nevertheless acts according to the Rule and Prescription of God, doth so far destroy the Virtue of the Sacraments, as to make it of no Use to those who duly receive them at his Hands, because it is hard to think, that human Frailty and Inadvertency, which may happen to good Men as well as bad, should be able to destroy the Power of God's own Ordinances, which are to pass thro' the Hands not of Saints but of Men. It is pretended therefore, that a vicious Person may intend maliciously to destroy the Nature of a Sacrament; and although he makes use of the Matter and Form, according to the Institution, yet it is possible he may design in his Mind to give d

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it no Bleffing; and confequently, fince the bare Repetition of the Words hath no Magick in them, the Action is but an useless Ceremony, since he defigns it for no more than to impose upon the Congregation. But our Church declares, with the Apostle, that let who will plant or water, it is God gives the Increase*. The Officers of the Church, in delivering the Means of Salvation, are not the Givers, but the Dispensers of God's Gifts. If the proper Officer shall put the Seal to a Commisfion, drawn and executed in due Form of Law, by Authority from the Magistrate, shall it not be of Force, altho' that Officer designed and intended the Person named therein should have no Benefit of it? This would be to make the Inftruments of God's Grace precarious, at the Will and Pleasure of every corrupt Minister, and defeat the Defign of God's Bleffings to his Church. Besides, this must greatly perplex the Mind of the most worthy Receiver, and leave him in much doubt, whether at any Time he hath been Partaker of a true Sacrament, upon a Supposition that the Priest who baptized him, or administered the Lord's Supper, had an inward Intention contrary to outward Appearance. The Efficacy of fo religious and solemn an Act, as a Sacrament, can never depend on fuch an uncertain Dispensation; and as the Sacrament of Baptism is to be administered but once, and though it be irregularly, and not by the proper Minister, performed, yet by the Church it hath been decreed not to be reiterated, or accounted as null and void, if the Matter and Form hath been used according to the Inflitution; so neither is the Sacrament of the Lord's Supper to be effeemed null and void, or of no Ef-

* I Cor. iii. 5.

fect to the worthy Communicants, who receive from the Hands of the most unworthy Minifler, provided the Matter and Form thereof hath been preserved, that is, the Elements administered after the formal Consecration in due Manner; for if the Faithful do believe that they are rightly and facramentally administered, and receive them as fuch, they will " be effectual " to them, because of Christ's Institution and " Promise, although they be ministered by evil " Men." The Scandal, however, and Offence given by this Means, ought to be looked into by those who have Authority with great Diligence, that fuch Persons may be cast out of the Church, or at least from officiating in such holy Mysteries; for to be fure they do much Harm to Religion and the Propagation of the Gospel; and when the Immorality of Clergymen gives just Offence to the whole Congregation, it is the Duty of some of them, who are best able, to inform the Governors of the Church thereof, and of the Governors, to receive and enquire of fuch Information, " and finally being found guilty by just Judgment, to depose them." For our Church supposes that we want not Laws to depose irregular and profligate Ministers, altho' in other Matters Church Discipline be much restrained and invalid.

A. D. What is the Opinion of our Church concerning Baptism, as it is expressed in the Twen-

ty-seventh Article?

Gand. One End of the Sacrament of Baptism is to testify, that by it we are ingrasted into the Body of Christ's Church; but as the Apostle saith, As many of you as have been baptized into Christ,

Christ, bath put on Christ*, so Baptism must be supposed to have not only a visible, but some invisible Effect. Therefore our Church concludes in this Article, that "Baptism is not only a Sign " of Profession and Mark of Difference, where-" by Christian Men are discerned from others " that be not christened; but it is also a Sign " of Regeneration or new Birth." Now the washing of Regeneration and renewing of the Holy Ghost +, the Apostle puts together as concomitant with Baptism, by which we are saved; the visible Sign with the invisible Effect " where-" by, as by an Instrument, they that receive " Baptism rightly, are grafted into the Church; " the Promises of the Forgiveness of Sin, and of " our Adoption to be the Sons of God, by the "Holy Ghoft, are visibly signed and sealed." Which is our new Birth, or the instrumental Cause of being taken into Christ's Family, as the Children of God; "Faith is confirmed, and Grace " increased by-virtue of Prayer unto God." So that another End of Baptism is to wash away Sin. And therefore in our Catechism it is called A Death unto Sin, and a new Birth unto Righteousness. But this Sin is not dead or washed away but by Faith and the Grace of God. And the great Assurance we have of that, is by the Promise of God's free Gift to us for that End in Baptism, when the Covenant between God and us is fealed by that Sacrament. Before that be done, we being by Nature born in Sin and the Children of Wrath, that is, the Guilt of original Sin remaining, we are loathsome in the Eyes of God, the Punishment being due, we are left in a State of Death and

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Condemnation, till by Baptism we be enabled to put Sin to Death, and to raise us from the Grave into a State of Righteousness, by the Increase of Faith and Grace, which is wrought by the Efficacy of Prayer; not by the outward facramental Action only, but by the Power of Christ and his Spirit, that works by the Sacrament, when the Minister duly calls upon him to execute his Promile. And the Reason is, because Christ is the Life of the Sacraments; without him they are but dead and infignificant Signs, and his Promifes are conditional, and have no Effect upon us, till we fignify our Acceptance of them, in such a Manner as we are able; and a greater Testimony of that we cannot give than by Prayer utto God, and without Prayer no Sacrament is ever duly administered; for when the gracious Offer of any spiritual Gift is made by Christ's Minister in the Sacrament, fince there is no Charm in the Words, we must necessarily suppose that it is his Duty also to pray for a Bleffing upon the Means, especially when the Party, for whose Use it is designed, is not able to do it himself.

A. D. How can Infants fignify their Acceptance of the conditional Promises of Christ made to them in their Baptism? Therefore it should seem that none but those of Age and Understanding are qualified to be meet Partakers of this Sa-

crament.

Cand. Infants cannot actually fignify their Acceptance of the Promises of Christ by themselves, but by their Sureties they may do it at their Baptism; which is enough to initiate them into the Covenant. After they become of Age, then, and not before, it is expected that every one of them should do their Part, and make good that Vow made

made by their Godfathers in their Name. The Church accepts them as Members, and Christ, who is the Head thereof, will not require more than they are able to perform in that Sacrament, or than was before in the Case of Circumcision, where Children were admitted into the Fewish Church, on the eighth Day after they were born. If the Covenant were good to them in a State of Infancy, why not to us now under the Gospel? When Christ hath put his Seal to it by Commisfion to his Ministers to baptize all Nations, without any Exceptions, to distinguish Children from adult Persons. In civil Contracts, Guardians in many Cases are capable of answering for those under their Care, when any necessary Act is to be done, which the Person under Age is not qualified to do of himself, nay, to make their imperfect Vow of Espousals in Marriage valid in Law, which would not be good without their Confent; and why should we imagine the Conditions to be harder in Baptism? If indeed, after Persons come of Age, the Vow be not made good, which the Guardians or Godfathers have made in their Names, both in the one and in the other Case, there is no Benefit or Advantage to iffue by means of any Covenant or Contract fealed for that Purpose; but however, in Strictness the Sureties and Guardians are not to blame, they have done their Duty, and had a Power in them to act in this Manner, tho? it took no Effect. It doth not appear from any Accounts we have, that the Apostles did baptize Infants; yet it is recorded in Scripture, that Christ commanded little Children to be brought unto him, He laid his Hands upon them, and bleffed them . And St. Paul faith, else were the Children unclean,

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* Rom. xi. 16.

but now they are holy*, that is, by Baptism. And this is consonant with the perpetual and uninterrupted Practice of the Church from the Apostles Days, as the Fathers assure us, and rightly believed to be of apostolick Authority. For the Scripture be silent in that Matter, so it is in many other Things which the Church admitteth, nay hath thought necessary, and according to divine Institution.

Our Article therefore concludes well and wisely, That "Baptism of young Children is in any "wise to be retained in the Church, as most agree-"able with the Institution."

A. D. What doth our Church lay down in the Twenty-eighth Article, concerning the End and Design of that other Sacrament of the Lord's Supper, and the Benefits to be received thereby?

Cand. Our Church concludes, that one End and Defign of our Saviour Christ's Institution of that Sacrament is, that we are to hold Communion with one another in his Supper, which is a common Feast of Praise and Thanksgiving, which we are all to partake of equally and indifferently, as Members affociated together in one Body. But then " the Supper of the Lord is not only a Sign of the Love that Christians ought to have " among themselves to one another; but rather " it is a Sacrament of our Redemption by Christ's Death." There is another End in this Sacrament, besides the visible Testimony of our Communion with one another, and that is to teftify moreover our Communion with Christ himself, in partaking of his divine Ordinance, which was chiefly instituted, to put us in continual Remembrance of the Sacrifice of his Death, by which only it is that we obtain the Remission of our Sins. This Ordinance therefore was defigned to be of the Nature of a Sacrament, to have all the fit and proper visible Signs of the Sacrifice which Christ made of himself, under the Elements of Bread broken, and Wine poured out, and afterwards eaten and drank by the Faithful in that Supper, to be a Type or Representation, vifible to us of Christ's Body broken with Thorns, Scourges, the Nails and the Spear at and before his Crucifixion, and also of the Blood issuing out at the Wounds they made, as was also before in fome measure, though not in so lively a Manner, the Paschal Lamb eaten at the Passover by the Yews, which was a Type of Christ's Death; so that here the Passicn of Christ is very aptly reprefented by this facramental Action, to put us in Mind of his Sufferings for our Sake; and as God passed over the Israelites, when he saw the Blood of the Lamb on the Lintel and Side Posts, and would not fuffer the Destroyer to enter their Houses; so here the Blood of Christ is a Propitiation for us; and by our eating and drinking those consecrated Elements, we are fed by him in a holy and spiritual Manner, saved and redeemed from the Curse of Sin, our Souls strengthened and refreshed by his Body and Blood, as our Bodies are by the Bread and Wine. "Infomuch, that to fuch as rightly, " worthily, and with Faith, receive the same, " the Bread which we break, is a partaking " of the Body of Christ, and likewise the Cup " of Bleffing, is a partaking of the Blood of " Chrift."

The Efficacy of this Sacrament worthily received by the Faithful hath great Promises. I am

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the Bread of Life, saith Christ, he that comein to me shall never hunger, he that believeth on me shall never thirst. Again, I am the living Bread which came down from Heaven; if any Man eat of this Bread, he shall live for ever. And again, whose eateth my Flesh, and drinketh my Blood, bath eternal Life, and I will raise him up at the last Day*. Now if this be meant of ieceiving the Lord's Supper by the Faithful, it is as much as any good Christian can wish or defire, as a Means to receive and assure himself of all those Blessings which he hath a Title to by Christ's Death.

A. D. There is much Matter of Argument between us and the Church of Rome, about this Sacrament; let me know wherein that Difference lieth, and how our Church determines in those

controverted Points?

Cand. There are two great Points in which we differ, which are of a very high Nature, fuch as can no way confift with our Communion with them in that Sacrament, viz. in the Matter of Transubstantiation, and in the Practice of that Church, in giving the confecrated Elements but in Part to the Laity, distributing the Bread only, and refuling them the Cup, which we look upon to be contrary to Christ's holy Institution, and to deprive the Laity of the Benefits of that Sacrament. This last properly belongs to the Confideration of the thirtieth Article, and therefore we shall not meddle with it here. But as to Transubstantiation, the great and favourite Tenet of the Church of Rome, on which is built many erroneous and fuperstitious Doctrines and Customs, that proand the remainder of the

perly is now before us, which this Article confiders particularly, as not capable to be proved by

any Authority of holy Scripture.

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Transubstantiation is a Word of a late Date. not known in the primitive Times of our Church, no more than the novel Doctrine now built upon it, which is this: They of the Church of Rome say, there are two Parts in this, as in the Sacrament of Baptism; the Matter or visible Sign, which are the Elements of Bread and Wine; and the Form, which are the Words of Confecration: Which Words, after they are pronounced by the Prieft, who officiates in the Manner their Church directs, have a certain Efficacy in them to cause a substantial Conversion of the Elements of Bread and Wine fo confecrated into the real and true Body of Jefus Christ, so as none of the Substance of Bread and Wine remains after Confecration, but the whole is transubstantiated into new Matter, altho' the Accidents remain; which new Matter or Substance hath nothing of what is seen or felt. but is the very true Body of Christ, the same which is glorified in Heaven, and which is eaten and received by the Communicants severally. Therefore they take the Words of Institution in a literal Sense as Christ spoke them, This is my Body, This is my Blood; and then immediately the Elements are no more; they are annihis lated the very Moment the Sacrament is thus made: They cease to be in Substance, although the Accidents remain. For they can suppose Accidents to change their Substances entirely. and to vacate all the substantial Parts, to make Room for the true Body and Blood of Christ to come in their stead; or that Accidents of Matter are separable from it by the Interposition of a divine Power, and by taking a new Nature, the Body of Christ into them, their visible Appearance is nothing at all, but the transubstantiated Body of Christ is the Matter of the Sacrament, his glorified Body being thus enveloped in

the visible Forms of Bread and Wine.

By what Philosophy they can make it possible for Accidents in this Manner to sublift without their proper Substances, or to change their Substance without being themselves annihilated, is past our Discovery; or for a Body to be without Extension, and yet fill up the Vacuity, which was necessary to be made of one Substance, to make Room for that Body, and moreover, although that Body be now in Heaven, to be also in every Place where the Consecration is made, in its own proper Substance, and more than virtually; is indeed a Mystery we can never conceive by Faith, being fo contradictory to the Nature of Things: Yet if it did not plainly contradict our Senses also, possibly it might remain in Suspense with some, rather than to contend with the Authority of the Church. But as the Nature of a Sacrament is to confift of visible Signs, altho' we allow never so much invisible Power to accompany it, yet it is absurd to think the Efficacy thereof is fo great, as to destroy the Ordinance itself, by making what is the effential Part of the Sacrament, and in its own Nature visible, that is the outward Sign or Seal, to become invisible, and the Matter of the Sacrament inconsistent with the End thereof. For the End of this Sacrament both they and we allow, is to partake of Christ's Body, that is, of all the Benefits of his Sacrifice or Oblation

tion of himself once offered by his Body broken and his Blood shed for our Redemption; but then we suppose that can be only in a spiritual, in Opposition to a corporal and bodily Manner; and moreover to act according to the Institution of Christ, we must partake of his Body sacramentally and relatively to the Elements, the divine Presence being really and truly there, and effectually working in the Hearts of all worthy Communicants, although his glorified Body remains still in Heaven, and hath no local Residence, or corporal Being, under these Elements of Bread and Wine; which is no way necessary to be there in fuch a carnal and bodily Manner, for the strengthening and refreshing of the Souls of the Faithful. First, because there is not the least Foundation for this Opinion in the holy Scriptures, as the Article declares. "Tran-" fubstantiation (or the Change of the Substance " of Bread and Wine) in the Supper of the " Lord, cannot be proved by holy Writ."

The Church of Rome doth indeed pretend to prove it from Scripture, in the Words of Institution, which they say are to be taken in a literal Sense, although when Christ speaks of himself in other Places of Scripture, saying, I am a Door, I am the true Vine, in a Manner sull as express and positive, as when he saith, This is my Body, they allow he speaks of himself there in a meta-

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But let us see how these Words will bear the

Interpretation which they put upon them.

If they be understood literally, they certainly fignify his broken Body, as the Bread was then when he gave it to his Disciples; and how could that be? when in reality at the Time of speak-

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ing the Words by Christ, the Thing affirmed was not actually done; his Body was neither then crucified nor glorified; and if so, how could it be given at all broken substantially and bodily, in a literal Sense? If they mean that these Words, after Christ's Crucifixion and Ascension, were to be understood literally, when the Apostles and their Successors were to take upon them the Office of Consecration, neither will this answer; for the Words are in the present Tense, This is, and not in the future, This shall be my Body. So that in the literal Understanding of them, this Place will not be sufficient

to build Transubstantiation upon.

Another of their Arguments which they bring from Scripture, is taken from that Discourse of our Saviour in the fixth Chapter of St. John, but chiefly from these Words, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. For my Flesh is Meat indeed, and my Blood is Drink indeed *. By which they fay must be understood no other than proper Meat and Drink, into which his Body is to be transubstantiated, that the Communicants may eat thereof. It is certain that many of the Fews, at first, when he spake of himself as the Bread from Heaven which they were to eat of, and then again called that Bread his Flesh, took this Discourse in the literal Sense; for it is said that the Jews were confounded, saying, How can this Man give us his Flesh to eat +? Which was not what Christ meant, and therefore he explains himself in this Manner: As the living Father hath fent me, and I live by the Father, fo he that eateth me, even he shall live by me !. That is, as I by the Father, who is the Foun-

^{*} John vi. 53, 54. † John vi. 52. | John vi. 57.

tain of Life, have Life in myself; so according to the Ordination of my Father, he that eateth me, that is, believing that I am fent from him as the Bread which came down from Heaven, receiveth and dependeth on me as a Mediator; he shall live by me spiritually and eternally. By which it is plain, that this whole Discourse of our Saviour with the Jews here, cannot well be understood of eating Christ in the Sacrament, according to the literal Meaning (for eating here feems to imply no more than receiving), but was all a Figure which ran through the whole Argument; for when the Jews defired a Sign from him, that they might fee and believe; some wonderful Work such as their Fathers had in the Wilderness by Manna, that Bread of Heaven which was fent them; he replies, Verily Moses gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven, meaning himself, by which they were to be fed and nourished through Faith in him. This was the Introduction to those metaphorical Expressions, of eating the Bread of Life, of bungring and thirsting no more, of his Flesh which be was to give for the Life of the World, of eating his Flesh and drinking his Blood; and therefore all this was but a mystical Way of expresfing himself, which Christ thought fit to use at that Time, as it was common with him at other Times to speak parabolically and figuratively, the Conversation between him and the Jews being first introduced upon the Subject of eating Manna in the Wilderness. And to put this Matter out of all doubt that so he meant, he concludes all with this plain Exposition of what

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he would have them to understand by this Discourse; It is the Spirit that quickeneth, the Flesh prositeth nothing: The Words I speak unto you, they are Spirit and they are Life*. The Flesh, his natural Body, was no-where here to be understood, but all was to be taken in a spiritual Sense.

This other Argument therefore drawn from the Words of Scripture, is weak, and cannot support the Doctrine of Transubstantiation; but as the Article saith farther, " is repugnant to the

" plain Words of Scripture."

A. D. But let me understand how Transubstantiation "overthroweth the Nature of a Sa-"crament, and hath given Occasion to many "Superstitions," as this Article farther asserts?

Cand. One most essential Thing in a Sacrament is the outward and visible Sign; a Sign such as must be a Representation of a Thing, and not the Thing itself; for if the Thing represented were in itself obvious to our Senses, then we could not call it the Sign of such a Thing, but the Thing itself. This Sign also must be real and visible, and always signify something invisible and spiritual; and it must be so significant, as not to want Efficacy to convey the Promises of invisible Grace to the Souls of Men.

But if Transubstantiation, or the Change of the Substance of Bread and Wine be supposed in this Sacrament, and the elementary Sign becomes the Thing signified by receiving a new Substance and losing its own proper one, the essential Part is destroyed or overthrown; for at best it can

be called but an imaginary and improper Appearance, not the visible and proper Representation signified by the sacramental Sign; and whatever Measure of Grace may be supposed to flow from the corporal Presence of Christ, being there in the Accidents without the proper Substance of the Elements, it can never be in a sacramental Manner, as a significant Sign or Seal of Conveyance; for the proper Substance wherein these Accidents were substituting being once annihilated, the Sacrament must be so too, for want of a true real and

visible Sign, which is its effential Part.

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Then as to Superstitions founded upon this Doctrine of Transubstantiation, it is apparent from that novel Custom in the Romish Church of adoring the Hoft, and going about with it in folemn Procession in a very superstitious Manner, both which Customs are the Occasion of gross Idolatry. For if there be not the corporal Presence of Christ there, as we have shewn there cannot; then what is it less than plain Idolatry, to fall down and worship the Creature for the Creator? And if the corporal Presence were there, as they imagine, yet it is (as they themselves own) there only in an invisible Manner, under Accidents of a different Sort from the ordinary Appearance of Christ's natural Body; and therefore the Adoration to be paid to the divine Presence must be mental, and not local, otherwise it will be hard to distinguish it from heathen Idolatry: For though they bowed themselves to the Idol, the Learned amongst the Heathens did pretend it was not to the Stock of the Tree, but to the Divinity which they worshipped under that fymbolical Image. So near an Affisuperstition, and all brought about by that inconsistent Notion of Transubstantiation in the Sacrament of the Lord's Supper; informuch that it is hardly to be accounted for, how such a monstrous Conception and Custom, contrary to Antiquity, to all Rules of Philosophy, to common Reason, may to our very Senses, should prevail in any Church, if it were not for the Sake of human Policy, to aggrandize and fix a Character superlative on their Priests; as if they were able, by repeating a few Words, much in the Nature of a Charm, to cause Christ Jesus, in his glorified Body, to descend down from Heaven, and be corporally present with us.

A. D. How and by what Means therefore do we fay that Christ is received by Communicants

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in this Sacrament?

- Cand. The Article explains it thus.

"The Body of Christ is given, taken, and se eaten, in the Supper, only after an heavenly 46 and spiritual Manner, and the Means whereby 44 the Body of Christ is received and eaten is Faith." Christ is verily and indeed taken and received by the Faithful in the Lord's Supper; the Benefits of his Sacrifice, Death, and Passion, we receive, if we be worthy, and make a right Use of it; he is really present to make good therein all he hath promised, although we cannot believe that he is there corporally, because it is a Thing not possible; or if he were, yet there is no Necessity for it; because by Faith we receive the Body and Blood of Christ, our Souls are firengthened and refreshed, and the Remembrance of the Sacrifice of his Death is kept kept up in the very Manner he himself ordained,

by our partaking thus of that Sacrament.

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As for the Custom, which was indeed early in the Church, of referving a Part of the confecrated Elements, and fending them about to the Sick, or to the Absentees, who were either in Prison, or could not, from some inevitable Cause, be present in the Congregation; this was out of pure Necessity, when the whole Body of Chriflian Believers could not possibly meet to communicate together, either for that there was a Scarcity of Priests lawfully ordained, or else the perfecuting Powers would not fuffer them to meet in fuch Bodies, the State of the Church being at first under unavoidable Difficulties, so as Things of this Nature could not be ordered in a proper Manner always, and yet the Condition of the Church at that Time might make it necessary for the Mambers to shew that they were in Unity and Communion with one another, by partaking of the same Sacrament in common, though after an irregular Manner. However, now the Church is fettled and in Peace, and that Necessity vanished, our Church judgeth it fit to abstain from the Continuance of that Practice, which nothing but the Necessity of the Times could justify; and therefore declares at the End of this Article, that " the Sacrament of the " Lord's Supper was not by Christ's Ordinance " referved, carried about, lifted up, or worship-" ped." The Elevation of the Hoft was not a Practice in the Church till in Times much later than the Age we are speaking of, and when it at first became a Custom, it was not done by way of exciting any manner of Adoration of the Elements, but rather to fignify Christ's Body lifted

lifted up on the Cross; for Transubstantiation was a Doctrine that had its Rise many Ages later than that Custom of the Church, in the Elevation of the Sacrament at the Time of Consecration; but when the Addition of new Rites and Ceremonies crept in above what appeared in the primitive Institution of the Sacrament, new and corrupt Doctrines soon followed, and the Elevation brought in Transubstantiation, and that brought in Adoration of the Host, Processions, new and magnificent Inventions of carrying it about with Pomp and Solemnity; the ill Effects whereof were Cause sufficient for our Church to require no more to be done in this Sacrament than was ordained by Christ at its first Institution.

A. D. What doth our Church think of wicked Men and prefumptuous Sinners, who come to the Lord's Table, and are unworthy Partakers of this Sacrament?

Cand. Our Church acknowledgeth that the Nature of this Sacrament is to convey Grace to the Partakers of it, but then it must be on Christ's own Terms, which are sæderal and conditional. The Esticacy on Christ's Part is already sealed in the Institution of the Sacrament; we cannot doubt but that Conveyance which he hath made thereby is good and valid, if we but do our Part in receiving it worthily. But no one must think, if he receives it unworthily, that Christ is bound to give him a Blessing, because he complieth outwardly with his Ordinance, when his Heart is unclean and unprepared. Even the Sacrifices and Oblations in the Jewish Church were an Abomination*, and their solemn Assemblies for di-

vine Worship, Iniquity, and to no Purpose was it to make many Prayers, without washing and making clean. So also in the Christian, much more Purity of Mind and Heart is expected to compleat and perform any religious Rite or Ceremony of Worship. St. Paul takes Notice of some Abuse in the Church of Corinth, when they affembled together after an ill Manner to eat the Lord's Supper; and faith, Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, Shall be guilty of the Body and Blood of Christ *. And again, a little after, he concludes, He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body +. And what he means by that, he fays in the next Verse; For this Cause, many are weak and sickly among you, and many fleep. From all which it is plain, that this Sacrament will be of no Use or Service to the unworthy Receivers of it; so far from it, that to receive unworthily, will be the ready Way to draw down God's Judgments in this World upon ourselves instead of a Blessing; to make us weak and fickly, to provoke him to plague us with divers Diseases, and fundry Kinds of Death. Nay, a Man who is unworthy cannot believe Christ will hold Communion with him, or that he himself can participate of so holy a Thing as the Body and Blood of Christ; for what Communion hath Light with Darkness !? What Concord hath Christ with Belial? Therefore our Church in the Twenty-ninth Article politively afferts, that " the Wicked, and such as be void of a lively "Faith, altho' they do carnally and visibly press

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^{* 1} Cor. xi, 27. † 1 Cor. xi, 29. ‡ 2 Cor. vi. 14.

"with their Teeth (as Augustine saith) the Sa-"crament of the Body and Blood of Christ, yet in no wise are they Partakers of Christ, but ra-

"ther to their Condemnation do eat and drink the Sign or Sacrament of fo great a Thing."

A. D. What is the other great Point in Difference between us and the Church of Rome, concerning the Sacrament of the Lord's Supper? The first was a Matter of Faith, this of Practice.

Cand. This consists in the Manner of distributing that holy Sacrament to the Laity, whether to do it in one or both Kinds, by the Bread alone, or by the Cup also, as it was at its first Institution. For we think the Words in the Institution, Drink ye all of this, is a plain Proof that to be Partakers of that Sacrament, it is abfolutely necessary to drink of the Cup as well as to eat of the Bread. The Church of Rome thinks otherwise, and hath decreed in the Council of Trent, that if any one shall say, that it is by the Commandment of God, or even necessary to Salvation, that all and every Christian Reliever ought to receive under both Kinds this Sacrament of the Eucharist, an Anathema is to be pronounced against him. Therefore with them of that Church, the Custom is for the Priest alone, when he consecrates the Elements, to receive in both Kinds, but to distribute only the Bread to the Laity; for to partake also of the Cup, is by express Order of their Church forbidden them. By which Means we judge this Sacrament is maimed, and never received entire by the Laity, but a Moiety only, under pretence of avoiding some unaccountable Danger and

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and Scandal, which they imagine may happen, if the Laity were allowed to receive under both Kinds.

This Difference in the Manner of receiving the Lord's Supper, was not known in the Church till of late Ages, about the Beginning of the fifteenth Century, when the Council of Constance decreed against the primitive Usage, of distributing the Bread, together with the Cup, to the Communicants of all Kinds, to the Laity as well as others, a Custom which the Church had been in Possesfion of, without any Contradiction, for at least twelve Centuries, (for, until about two hundred Years before that Council, that Matter had never been controverted amongst Divines) which Custom also the Decree itself doth own and acknowledge, viz. That in the primitive Church this Sacrament was received by Believers in both Kinds; and yet notwithstanding, now it seems a Moiety must ferve the Laity, because this Council, after mature Deliberation, determines, that it ought to be believed firmly and undoubtedly, that the whole Body and Blood of Jesus Christ is truly contained: under each Species, as well under the Species of Bread, and under the Species of Wine, as under both together.

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Our Church declares for conforming to primitive Practice in this Point; and because it is necessary for sake of Communion, that all should participate alike of one Sacrament, not one in this Manner, another after that; the Cup to the Priest only, and the same denied to all the Laity: Which besides being contrary to the Institution itself, and the Practice of the Church in the first and purest Ages, is a manifest Breach of

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Love and Communion amongst the Members; as it feemeth to conclude one Part, and that the largest too, of Christ's Church, to be unworthy of receiving the full Benefit of his Sacraments, altho' Christ himself had made no Distinction between them in that Matter, but had expresly commanded rather the contrary, that all should drink of the Cup, when in Terms not fo full and express he says of the Bread only, Take and eat: Therefore without partaking of both, how can the Remembrance of the Sacrifice of the Death of Christ, (do this in Remembrance of me, which is a Part also of the same Institution) properly, or at least so fignificantly and sacramentally, be kept up, when one material Part of the visible Sign is withdrawn from them, and the typical and figurative Symbol of Christ's Blood poured out is taken away? If the Death and Crucifixion of Christ were to be represented to us in this Sacrament by the visible Sign of Bread broken, and Wine poured out, to give us a lively Sense of his Passion and Sufferings, the least to be expected furely is, that the Church ought to comply with the Original Institution in this Matter, fince it is to be supposed that Christ best knew to what Ends he proposed this Ordinance, and would not appoint any Thing superfluous to be done in it; and fince this was a Favour which he thought fit to command to be had in continual Remembrance, There can be no and never to be forgotten. Reason therefore for separating the Wine from the Bread, or making any Distinction between Laity and Clergy in this Sacrament, no more than there is for thinking that the Church is wifer than Christ himself, in distributing his Sacraments:

craments: Nay, it is not more preposterous to imagine that a crucified Body broken and wounded, should be without some Issue of Blood, than it is to think that the Representation of that Blood, so shed by a visible Sign, should not be apt to move the Mind to some serious Reflections on that Crucifixion, or that the more full the Representation or visible Sign be to express the Thing fignified by it, the Memory also should not be the more apt to retain the Impression, and consequently to retain a true Sense of all those Benefits we are to receive by this Sacrament. For these Reasons therefore, the Wisdom of our Church concludes peremptorily in her Thirtieth Article, that "the Cup of the Lord is not to " be denied the Lay People; for both the " Parts of the Lord's Sacrament, by Christ's "Ordinance and Commandment, ought to be minister'd to all Christian Men alike." This Denial of the Cup to the Laity was what did chiefly stagger most of those who sought for Reformation at the Council of Trent; many of the German Princes, and the Emperor himself, were for granting some Indulgence in this Point; for not a few thought, if this Sacrament was to be curtailed and mutilated, there was Reason to doubt, whether any one could rightly, worthily, and with Faith, receive the fame; neither did they know, nor could they have any Affurance how far these Novelties might reach, or where they would end. For by the fame Argument, that the Church hath Power to take away the Cup from the Laity, it may also take awaythe Bread; for if the Church will fay, as fome do, that Christ administered this Sacrament to his Apostles only, who were Ministers of a sa-

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cred Order, and to whom he was to give ecclefiaffical Power and Authority over his Church, then all others who have not that Power, have no more Right to the Bread than to the Wine, by this way of arguing. Certainly, if the Laity be to receive this Sacrament at all, they ought to receive it entire, because a Division of the Sign is a Division of the Mystery, a Corruption, if not a Nullity of the Sacrament; and if the Church of Rome had not fallen into that monthrous Notion of Transubstantiation, this and many other superstitious and sacrilegious Customs had never entered into the Church, nor had the Reformation been brought about with so little publick Wars, and Bloodshed between Christian Princes of different Persuasions, who, altho' they thought fit to flick to their Principles, yet they faw plainly there were more Corruptions crept into the Romish Church, than they were able or willing to justify either by Arguments or Arms.

A. D. What is the Judgment of our Church of the Sacrifice of Christ Jesus, which he offered

upon the Cross?

Cand. Our Church concludes that Christ's Sacrifice of himself upon the Cross was once done and finished for the Redemption of Mankind; that it was then at that Time made fully and compleat, so perfect that there was nothing wanting, so meritorious that no Addition could make it more acceptable to God, so comprehensive that no Sinner in any Circumstance need require other Means of Salvation, if he acted but up to the Conditions required of him to be done on his Part.

Now to make an Attonement for finful Men with God in the Jewish Church, the Way was

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by Sacrifice, which the Priest offered and prefented in Behalf of the People, and after that by Prayer interceded with God to receive them into Grace and Favour. The putting to Deaththose Sacrifices which were designed to expiate the Sins of the People, was understood to be a transferring of Punishment from the Guilty to the Victim, which was to die on the Altar; for in the Levitical Law Blood fo shed was to be an Attonement for the Soul. Even the Heathens had their expiatory Sacrifices, all Nations retaining some Notions of appealing Divine Wrath, by sacrificing some innocent Creatures, and offering them up to Death, as a Propitiation for their own After the Victim was thus flain, and the Blood offered, by fprinkling upon the Altar by way of prefenting it unto God, with some Prayer of Intercession, then it was supposed the Attonement was made, and thereupon the Priest took. upon him, by his own Authority, to pronounce the Reconciliation, to bless the People, and so dismiss. them. But in order to make a Sacrifice of this Nature acceptable, it was necessary that the Victim to be offered should be pure, found, without: Blemish, and without Spot, freely offered, and of. fome intrinsick Worth and Excellence, to correspond in some measure, and be equivalent to the Punishment that was due. These were the necesfary Requisites to compleat the Rites of Sacrifice: and if in these several Respects we consider the one Oblation of Christ finished upon the Cross, we shall find that it was a most perfect and sufficient Sacrifice, Oblation, and Satisfaction, for the Sins of the whole World.

For first, the Prophet Isaiah says, He was wounded for our Transgressions, he was bruised for

our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed; and the Lord bath laid on him the Iniquity of us all*. And by St. Paul he is said to have died for our Sins s, to have given himself for our Sins, and to be a Propitiation for our Sins +.

Then secondly, St. Peter says 1, we are redecmed with the precious Blood of Christ as of a Lamb without Blemish, and without Spot; who did no Sin, neither was Guile found in his Mouth.

Then thirdly, to flew that his Death was a free and voluntary Offering, he faith himself, No Man taketh away my Life from me, but I lay it down of my felf. I have Power to lay it down, and I have Power to take it up again ||.

And then lastly, for Roof of the intrinsick Worth and Value of that precious Life, which he so laid down for us, we need say no more than that it was the Blood of the eternal Son of God, in Dignity and in Excellence far above any Sacrifice, fewish or Pagan, such as was never heard of or thought upon before. Therefore the first Part of the Thirty-first Article of our Church is sully proved, "The Offering of Christ once made, is that perfect Re- demption, Propitiation, and Satisfaction, for all "the Sins of the whole World, both original and actual."

Now from what St. Peter hath said of the Sufficiency of this Sacrifice, by way of excluding all others, viz. There is none other Name under Heaven given unto Men, whereby we must be saved, but that of Jesus Christ crucified **, it is plain that God hath accepted of the Sacrifice of his Death,

^{*} Isa. liii. 5, 6. § 1 Cor. xv. 3. † Gal. i. 4. ‡ 1 Pet. i. 19. | Jo. x. 18. ** Acts iv. 12.

in lieu of the Punishment due to him from Mankind, and that if Satisfaction be fully made by this means, there is no Necessity of going farther to feek it, nor no more expected but for us to perform the Conditions upon which God hath promised to accept it. Therefore the Death of Christ hath in it all that is needful on his Part to make the Atonement full and fufficient; and this being once done, and finished on the Cross, there is no farther Use for reiterating the Sacrifice, because the Mediator is still present with God, as a holy Priest, always pleading and interceding for us. Now, where Remission of Sins is, there is no more Offering for Sin*, faith the Apostle; for, as he faid before, by one Offering he hath perfected for ever them that are sanctified. Which proves the other Part of the Article, "there is none other " Satisfaction for Sin, but that alone."

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A. D. What fay you then to the Sacrifice of the Mass in the Church of Rome; is that a propitiatory Sacrifice, and hath a Virtue in it to redeem Souls?

Cand. Out of Transubstantiation, that pregnant Mother of idolatrous Rites and Ceremonics of Worship, what a Number of superstitious Errors of Doctrine and Practice have crept into the Church! From hence there, hath arose a dangerous Conceit, that since the Body and Blood of Christ are corporally present in the Sacrament of the Lord's Supper; therefore there is a propitiatory Sacrifice offered to God every Time the Priest administers that Sacrament. Now all we who deny the corporal Presence, say, that this Sacrament is only an Offering of Praise and Thanks-

^{*} Heb. x. 18.

giving; and therefore very early in the Church it obtained the Name of Eucharist, a facramental Duty which we owe to Christ, in Obedience to his Ordinance, purely to express our Gratitude to him, for the Benefits we obtain by his dying for us. Therefore if any one will call it a Sacrifice, it must not be a propitiatory one, as if we could pretend to offer up Christ for our Sins, but must be only eucharistical, as a Testimony of our Thanks, and in a Sense analogical, a Sacrifice of ourselves, Souls and Bodies, a living Sacrifice, boly and acceptable to God, which is our reasonable Service*. It is certain that the Successors of the Apofiles finding both Tews and Gentiles to object against, and to reproach the Christian Religion for want of Sacrifices, which were ever from the Beginning esteemed a necessary Part of religious Worship, began early to raise and advance the Dignity of this Mystery of the Sacrament of the Lord's Supper, and to elevate the Simplicity of it, as it flood in its first Institution, with some Additions of Rites and Ceremonies; and foon came to join to the Confecration of the Elements a Prayer fignifying the Oblation of Bread and Wine, which readily got the Name of a Sacrifice; for altho' they profeffed not to offer any Jewish Sacrifices, yet in Complaifance to those who objected, that they thought otherwise than all the World besides themselves, by using no kind of Sacrifices, they were content to allow that this Offering of Bread and Wine was in the Nature of a Sacrifice; but then always when fo called, to be in a spiritual Semse understood, as a Sacrifice of Thanks and Praise, and only a Memorial of the propitiatory Sacrifice of Christ Jesus. For they made open Profession, that they had neither Altars nor Sacrifices in Use amongst them, in a strict Sense of the Words, and yet had both in a looser tho' significant Acceptation, and by a common tho' improper way of Speech, calling the Sign of a Thing by the Term proper to the Thing itself, using the Word Sacrifice for the Memorial only of the Sacrifice.

The Church of Rome, under the Notion of a propitiatory Sacrifice, hath made great Gain of. this Sacrament, but then it is with the Loss of one great End proposed by Christ in ordaining it; for certainly he proposed it should be a Badge of Communion with one another, but that cannot: be if a Priest may consecrate by himself, without any other to partake of it with him: For now it is believed not necessary to have the smallest Congregation assembled when this Sacrament is administered, but the Priest may do it at the Altar alone, and facrifice Christ by himself, if any will hire him to offer a Mass for the Soul of a departed Friend, to redeem him from Purgatory; and not only for the Dead, but for the Living also, to deliver their Souls from the Evil to come, and from the Guilt contracted by notorious Sins. Which is fuch a dangerous Error, and: was first introduced by a World of fabulous Legends and idle Stories, not without blasphemous Affertions of the Validity of such Sacrifices made by their Priests, who seem not destitute of Authority in their Way, to make God himself, by pronouncing a few Words, that our Church concludes this Article, positively against that corrupt Practice. "Wherefore the Sacrifices of "Masses, in the which it was commonly said,. 66 that: I 6

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" that the Priest did offer Christ for the Quick and the Dead, to have Remission of Pain or

"Guilt, were blasphemous Fables, and danger-

" ous Deceits."

A. D. What say you to the Lawfulness of Marriage in the Clergy? It hath been forbidden by the Canons of the Church many Ages before the Reformation, and remains yet the same in Popish Countries.

Cand. In the Laws of Christ and the Gospel, there seems to be nothing against Matrimony enjoined to any Set of Men, dedicating themselves to the immediate Service of Christ in his Church, or to forbid married Priests to officiate. St. Peter himself was a married Man, and so probably were others of the Apostles; the Apostle to the Hebrews affirms, Marriage is honourable in all Men*; and therefore the Law of God surely was

not against it.

Whether it be in the Power of the Church to assume an Authority that was not given by Christ in this Matter, and to restrain the Clergy from those natural Rights, in which Christ hath not determined against them, but in Appearance hath left them free and at Liberty, as well as others, is a Point will admit of more Argument; for it is not to be denied, but the Practice of the Church supports it from the Time of Gregory the Seventh, at the End of the eleventh Century; for before that Pope's Time it was or it was not in Vogue (except with Monks or religious Orders, and some Hermits in the primitive Church, who sequestered themselves in a Manner wholly from the World, and entered voluntarily upon a State of fingle Life by a Vow) just as the Humour of the Times lead them. But this Bishop of Rome having great Designs in hand against the Power Imperial, which had been finking, and grew daily weaker, from a continual State of War, in which great Part of Europe had been involved for fome Ages; having also at Heart the Power of the Church, which was become facred by the unlimited Reverence paid to the Pope by all Christian Princes in that illiterate Age; this haughty Bishop took it into his Head to subject the civil to the ecclefiaftical Authority, and his Successors followed him in fraudulent and tyrannical Usurpations upon the Rights of Princes, when they were at any Loss or Diffress in their own Dominions; till at last, by one Means or other, they fhould get the Power much in their own Hands. In order to this their Wisdom was to cast about, to make the Clergy independent of the State in every Kingdom; and a better Piece of Policy could not be, than by a Canon to oblige the Clergy to a Vow of Celibacy, before they entered into holy Orders; that by having no Wife or Family to remain as a Pawn for their Allegiance to the Crown (for as to Fortune and Estates, whatever was got by the Church, went again back to the Church at their Death) they were the more likely to keep firmer to the Decrees of the Pope, than to their Allegiance to the Prince, whenever any Matter of Controverly arose between the Church and the State. Church faw it was for her temporal Interest, and therefore ecclesiastical Laws, inforcing the Celibacy of the Clergy, became frequent; so that this Imposition upon the Clergy had a wicked Design from the Beginning of that Pope's Reign; and altho' it were commonly pretended, that all was done

done out of a pious and prudent Defign, only to difengage religious Men from the Cares of the World in domestick Life, and to free them from the Temptations of Wealth and Ambition, having no Families of their own to inherit after them, the Policy of States having not at first seen the Fallacy of this Argument; yet furely it was straining a Point beyond the Rules of the Gospel, and might have been visible to all Men in the darkest Ages; for it takes away manifestly our Christian Liberty, and engages Men to such strict Rules and Methods of Life, which puts a Violence on human Nature, without any just Cause; and whether the Inconvenience to the Church be in Fact greater or less by the Marriage of the Clergy, is hard to fay, even in respect of temporal Advantage; for no doubt if the Clergy had been always suffered to marry, they had not been so lewd in their Manners, and consequently more in the good Will and Favour of the Laity, and Kings and Princes probably would have always been nurling Fathers of the Church, and they had never thought of concording with the Pope, as of late Ages they have done frequently, to support their own temporal Power in their Dominions, with the Addition of some ecclesiastical Impositions upon their People. So that human Policy in this Matter manifestly stands against the Ordinance of God, and the Practice of the Church in the first and purest Ages of it; and therefore our Thirty-fecond Article concludes well, that "Bishops, Priests, and Deacons, are or not commanded by God's Law, either to vow the Estate of single Life, or to abstain from " Marriage; therefore it is lawful for them, as of for all other Christian Men, to marry at their

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" own Discretion, as they shall judge the same to serve better to Godliness."

A. D. What think you of the Power of the Church, as to Excommunication and Penance?

Cand. Our Thirty-third Article makes no mention of particular Crimes, for which Offenders may be rightly cut off from the Unity of the Church by Excommunication; so that our Enquiry here must be touching what Authority the Church hath to denounce Excommunication, on

any lawful Pretence, by the proper Judge.

Now that a particular Church hath fuch a Power, will appear by confidering the Church as a Society of Christians, communicating together in Sacraments of divine Institution, and in other Rites of religious Worship, sounded and established upon the Word of God. In almost all Cases relating to Government, there is not a more true and equal, as well as a more common Way of judging of political Bodies, than by Analogy, or comparing them to living Bodies, or Bodies natural. Nature we fee of itself, without the Interposition of human Means, when it labours under any violent and dangerous Diftemper, is always struggling to cast off the noxious. Humour, and when that will not do, and the Physician is called in, if by lenitive Medicines he cannot fweeten the Blood, or put the Conflitution in Order, the Practice is by Vomits, Sudorificks, or Purgatives, to expel the malignant Humours which oppress the Body, to free it from the impending Danger. Now in political Bodies the like Cause having the like Effects, Remedies of the like Nature feem highly proper; and in civil Life we know the Laws of all Nations take hold of Malefactors of all Kinds, who are Enemies to

the Constitution, sometimes to banish them, or transport them to foreign Parts, and sometimes in Cases of Necessity to put them to Death; and this without the least Imputation of Cruelty, such having forfeited their Properties, Liberties, and Lives, by Offences against the Publick, which must suffer more if Crimes of a high Nature go unpunished. Can that therefore be just and necessary in a civil, that will not be the same in a religious Society? For although we grant the Church hath no Power to do more, than to make an ill Man, or an Enemy to the Church, as a Heathen or a Publican, by her Excommunications, that is, to cast him out of the Church Communion, and to be no more acknowledged as a Member of their Body, than a Heathen or a Publican is; yet all Societies are supposed to have some Form of external Government, and Communion amongst themselves, and consequently they must have a Right to exclude from their Society fuch as may not otherwise be kept from walking disorderly, against the Rules established by the Community; especially when it is upon a Christian and charitable Consideration, to make them ashamed of their Offences against God and the Congregation, that by Repentance, and if Need be, by Penance or publick Satisfaction made, they may be absolved, and received again into the Bosom of the Church.

At the first Plantation of the Christian Church, when Church Communion could not have much of publick Discipline, being under Persecution, and the Distress of the civil Powers, without the Sanction of other Laws than those of the Gospel, St. Paul, we find, speaks in this Manner: I befeech you, Brethren, mark them who cause Divi-

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fions and Offences, contrary to the Doctrine which ye have received, and avoid them*. So that they were to withdraw themselves from Society, with those who troubled the Church; and though at that Time they had not Power to cast them out; yet it is to be supposed, if they were to hold no Communication with them, they were to use them in those Days as Heathens and Publicans, they were not to partake with them in holy Offices, or communicate with them at the Lord's Table. To feparate the Good from the Bad, feems highly expedient, if not necessary in all Societies, and when that is done for take of Reformation, it is highly charitable and Christian-like; but even for fake of the Preservation and Health of the found Part of the Body, it is not to be avoided fometimes, that the Contagion by evil Example may not fpread farther. This is for the Peace and Profperity of the Community in general, and a private Damage ought to give Place to a publick Conveniency; but if that Damage be only temporary, and every private Man hath it in his Power to repair it again at Pleasure, he cannot be injured by it, although he be denied the common Privileges of every other Member of the Society. If therefore, after Admonition given in proper Manner, Men will continue obstinate and offenfive, either in Faith or Manners, what can the Church do less than to pronounce such excommunicate by a publick Denunciation, and cut themoff from the ordinary Privileges of the Society?

A. D. What was the ancient Discipline of the Church? Did it extend to Excommunication?

^{*} Rom. xvi. 17.

Cand. This Discipline was ever exact and fevere in the primitive Times, after the Church had the Countenance of the civil Magistrate; and History gives us many Instances of Persons excommunicated, who were scarcely admitted again into Unity with the Church, after some Years of Penance performed in the most publick Manner; and altho' fuch Acts of extreme Severity cannot be well justified in this Age, yet without some Discipline, so far at least as to exclude Persons openly scandalous and obstinate from Communion in the more facred Offices, no Church can possibly preserve itself from Infamy, nor indeed be useful, as it ought to establish Peace and good Government in the World. For now, when the Church is established by Law, it would destroy the Peace of the State, if great Irregularities and Offences against the Church were suffered without Censure. General Rules for good Government in the Church must be maintained, as well as Laws for good Government in the State; these two ought to blend themselves harmoniously in every Constitution, and support one another, therefore Offences in the one, ought to be censured and punished in proper manner as in the other; but the highest Act of Authority the Church pretends to, is to excommunicate an Offender, and cut him off from Communion in holy Offices; and if the State will not support the Governors of the Church in this Point of Authority, which is common to all Societies in the World, the flagitious Person will probably make his next Attack upon the civil Magistrate. For if there were no Religion in supporting the Church in the Essentials of Christian Church Government, there is good

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Policy in it, and what Doctrine doth more openly teach and profess Obedience to the civil Powers than that of the Gospel? Or what can promote Peace and Unity better than Church Discipline? When Church and State concord together to punish evil Doers, Religion and Loyalty will go Hand in Hand, and the State will flourish by the Care of the Church, and the Church flourish by the Support of the State; and therefore "that " Person which by open Denunciation of the " Church is rightly cut off from the Unity of the "Church, and excommunicated, ought to be " taken, of the whole Multitude of the Faithful, " as an Heathen and Publican, until he be openly " reconciled by Penance, and received into the " Church by a Judge that hath Authority there-" unto."

A. D. The Power of the Church being to reach as far as to Excommunication, there is no doubt but she hath Authority to decree Rites and Ceremonies, as the Twentieth Article hath already resolved: But is it not necessary, for the Sake of Unity, that those Rites and Ceremonies in all

Countries be one and the fame?

Cand. If such a Thing were practicable, no doubt, it would be expedient; but that every particular Church should agree in, and hold the same outward Polity, is no more necessary, than that every Kingdom should speak the same Language; neither could any such Thing possibly be, because an unalterable Form of Church Polity could not be established thro' all the World, except God himself were the Author of it. But God hath not settled in the Christian, as in the Jewish Church, a certain Form of Polity and ceremonial Worship; for altho' to believe and act

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according to the Precepts of the Gospel, be by an immutable Law the Establishment of Christian Religion, in Points of Faith and Practice, and one and the fame over all the World, yet the Rules of outward Order and Polity in Christ's Church are under no such Establishment; Christ hath left that Matter free to the Governors of the Church to determine, according to what may answer best for Decency and Edification, in the various Changes and Alterations of Government, which this World is subject to; Providence having so ordered it, that Affairs of Church and State, being so much involved in one another under all Governments, all Changes which affect the Ceremonial, but do not touch the Esfentials or Fundamentals of Christianity, may be lawfully complied with when directed by Authority; because Ceremonies give no Sanctity to the Institution of a Thing, but only direct the Manner in which it is to be done; and the Church, lawfully affembled, may always make new Canons, although no new Articles of Faith. This hath been the constant Practice of the Church, dispersed over the Face of the whole Earth, scarcely any two national Churches having agreed in the same Rituals long together; fomething falls out frequently to make that expedient in the one, which is not so in the other; the Customs of People, the different Climates, the Circumstances of the State, and many other Things which affect one Kingdom more than another, introduce new Ceremonies into the Worthip of God, which may be diverse, and yet all instructive and pertinent in themselves. Aristotle observes, that Laws are to be accommodated to the Common-weal, not the Common-weal to

the Laws *. And this holds good in the Ceremonial of the Church as well as State. One only Thing the Church must have Regard to, in the Order of her Polity, to appoint nothing inconfiftent with God's own Ordinances; provided the Sacraments are duly administered, and God's Word truly taught, great Allowances ought to be made for the different Forms and Manner of Address to God in particular Churches, and we ought not to break in upon brotherly Love and Wherefore the Unity in disputing against them. first Part of the Thirty-fourth Article of our Church concludes charitably and Christian-like in this Matter. "It is not necessary that Tradi-"tions and Ceremonies be in all Places one, and " utterly alike; for at all Times they have been "diverse, and may be changed according to the "Diversity of Countries, Times, and Mens " Manners, so that nothing be ordained against

" God's Word."

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A. D. But is not Religion a Matter which comes under every one's private Judgment; and must not every Man's own Conscience direct him in the Manner of receiving Christ's Institutions and Ordinances, wherein he hath left no express Directions: Why therefore should not every private Society of Christians, who think the same Way about celebrating divine Worship, set up their particular Congregations and Conventicles? Why should there be any national Laws about Church Matters, ordained by the State to force Mens Consciences, and which may affect their national Privileges as Subjects?

Cand. No doubt but every Man must at last be directed by his private Judgment, in all Mat-

^{*} Eth. L. 4. C. 1.

ters of Christian Faith and Practice, that is, he must judge of the Sense of the revealed Will of God, by the best Light he has, which always refolves itself at last into Man's private Judgment. But in fuch Things as are left indifferent by the Laws of God, and are referred to human Prudence, there human Laws take Place, and Laws of Order and Decency are made in fuch Cases by all Societies: And it is a high Degree of Arrogance, for any Man to prefer his private Judgment to that of the Government, in such Cases as respect Order and Decency, and contradict no revealed Law of God. Private Judgment therefore can never be fafe to walk by, against publick and lawful Authority in fuch Matters, nor is Conscience affected but with Things required in that Case, which a Man cannot comply with without But it is the common Practice of those who are wedded to their own private Opinions about Church Government, to take Offence at accidental Failings, when Persons abuse their Office, not for fake of personal Reformation, but in order to difgrace the present Establishment, to make way for their own Discipline. But if the Laws did not establish one common way of Discipline, it is likely there would be none at all in any national Church; for private Judgment would over-rule every Thing, and bring Things foon into Confusion, if Men were under no Restraint of National Laws about Church Matters must be every where to keep up Unity, and Mens Consciences are not ensnared by them, when they concern only indifferent Rites and Ceremonies tending to Edification; of which the Governors in Church and State are the pro-

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per Judges, and not private Persons; and they may, as a Sanction to these Rules laid down by them for Edification and Uniformity, appoint the Penalty of open Rebuke to fuch as offend against the common Order of the Church in Things lawful, which no Congregation of Men can break in upon without Sin; and the Government may lawfully draw back from obliging Diffenters with fuch Privileges which she grants to other Subjects, who are more complying with the Laws of the Church. The Article mentions two Reasons for the Church assuming this Authority, because " he that offendeth against the " common Order of the Church hurteth the " Authority of the Magistrate," in that he giveth publick Offence to his Superiors, " and " woundeth the Conscience of weak Brethren," because private Persons, seeing the Laws openly violated, are staggered, and brought into some Doubt, if they be weak Brethren, whether those Rules for Order and Edification be really such as they imagined, or whether the Church doth not impose upon them in these Matters.

For these Reasons, this Article concludes, that every particular or national Church hath Authority to ordain, change and abolish, Ceremo-

" nies or Rites of the Church, ordained only by Man's Authority, so that all Things be done

" by Edifying."

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The Rules to be observed in ordaining Rites and Ceremonies are, 1st. that they contradict no Law of God; 2d. that they tend to Edification; 3d. that their Number be not burthensome, and so prove rather a Hindrance, than a Help to Devotion.

A. D. In the Time of King Edward the Sixth. foon after the Reformation began to take Place in England, there came forth first one Book of plain Doctrines, to exhort the People to read the holy Scriptures, to instruct them in that State of Mifery which was originally from Adam, and of Salvation which is to Mankind through Christ; also concerning Faith and good Works, Christian Love and Charity, against Swearing, Perjury, and declining from God, Whoredom and Adultery, Strife and Contention, against the Fear of Death; together with an Exhortation to Obedience in respect of Magistrates. There was also a second preparing, near the End of the fame Reign, which was not made publick by Authority till the Year 1562, in Queen Elizabeth's Time, of like Nature, but chiefly and particularly defigned to overthrow and detect feveral Errors and idolatrous Practices of the Church of Rome, that the People might fee and understand how grosly they had been misled and abused by that Church, and close in readily with the Reformation which was then esta-These two were called Books of Hoblifhing. milies, from a Greek Word * fignifying Commerce with one another by Confabulation or Converfation, for fake of Instruction, and are in the Nature of Sermons; a particular Catalogue of those in the second Book you have in the Thirty-fifth Article.

Have you read all these Homilies, and confidered them, and of what Use and Authority are

they in our Church?

Cand. We have read and confidered all of them; for otherwise how should we be able to subscribe to this Article? If we consider the State 0

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of the Church of England at the Time of the Reformation, we must conclude that these Homilies were then of great Use. For all the Learning which was in those Days was almost wholly confined to the Clergy, they were chiefly the Men who governed both in Church and State; for a literate Man, and not in holy Orders, was very rare, most of the incorporate Bodies in the State made use of Churchmen, either as Lawyers, or to manage their Treasury, and keep their Accompts; to fuch a low Ebb was all Sorts of Learning reduced in those ignorant Ages. The Clergy being then at the Head of all Affairs, we may judge they necessarily were much taken up with the World, so that they had less Leisure and Will to employ themselves in the more proper Business of their Function, there was little or no Care taken to evangelize or preach the Gospel; the People being in a Manner illiterate, became perfectly ignorant of the Word of God, and that Ignorance could produce no Sense of true Religion, but only blind Devotion. Our Reformers feeing the State of Religion under this Abuse, judged there could be no better Way to reform it than by laying open the Word of God to the People's Understanding, and therefore had at first some Part of the Mass translated into English, and afterwards fet forth these Homilies, being plain Difcourses to be read in Churches, for the Information and Instruction of the People. The more eminent Divines amongst them began to be diligent in preaching, and the good Effects thereof were foon found, by the vast Numbers who crowded together to hear Sermons, and therefore fince there were not to be had a sufficient Number of Preachers fit to be licenced, this Way of preaching by Homilies was contrived to very good Purpofe,

purpose, for the Points in Controversy between the Church of Rome and the Reformers, were fully treated of for the Satisfaction of the People. and in a short Time they began to understand their Religion, and to see how they had been imposed on by means of their former Ignorance of the holy Scriptures. This Article might well therefore declare that the "Homilies contain a godly " and wholfome Doctrine, and necessary for these " Times." That is, for the Times when they were fet forth, and " to be read in Churches by " the Ministers." But now the Case is much altered from what it was then, the Church is much better provided with learned Men, licenced Preachers are fettled almost in every Parish, and Sermons commonly to be met with there on every Lord's Day, and therefore the Homilies are feldom read now-a-days, the former Use of them to instruct the People being now pretty much over. However they are of some Authority also, for establishing the Doctrine of the Church of England on the Foot of the Reformation, but not as to every other Point and Particular therein contained, as we find by the Resolution of the Lords of Parliament in England*, on the Point of Obedience to the civil Magistrate, which was not admitted of, in an unlimited Sense, which came nearest to the Words of the Homily, but with an Exception fo as to favour the Revolution under King William of glorious Memory. Yet in the general these Homilies are well esteemed of, as containing in the main wholfome and found Doctrine, agreeable to the Sense of the Church at the Reformation; although they have

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^{*} Dr. Sacheverell's Trial,

fince been explained more fully in some few controverted Points: Which is not to be wondered at, fince a thorough Reformation is feldom to be brought about all at once, but rather by Degrees; the Sentiments of the Church, as well as of the State, admitting often of farther Explanation and Amendment of the Laws. Neither doth our Article fay more in their Favour, than that they are to be read in Churches, " that they may be un-" derstood of the People." By which Expression there feems to be some Latitude given for the People to receive and comment upon them, in fuch a Manner as is agreeable to holy Scripture; these Homilies being principally defigned to treat on fuch Matters as concerned the Corruptions of Popery, which were the main Obstacles to the Reformation, and to fet the Nation right in their Notions of the Errors of Rome, and of the Purity of the Gospel, and not as a compleat Body of Divinity, or Standard to prove all the Doctrines of the Church of England by.

A. D. What doth our Church conclude of the Validity of the Confecration of Bishops, and of the ordering of the inferior Clergy, according to the Book that was first set forth in King Edward the Sixth's Time, and confirmed also by Act of Parliament in the same Reign? For we find these Acts are repealed by Statute made in Queen Marry's Parliament; and altho' this Statute also was repealed in Queen Elizabeth's, yet the Book of Consecration was not expressly named and authorised again by that Act; so that there seems to be a Doubt whether by Law that Book be in Force.

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Cand, The Statute of Repeal made in Queen Elizabeth's Time, being an Act for the Uniformity

formity of Common Prayer, expressly authorizes the Book of Common Prayer made in King Edward's Time to come in Force again, in which Book was inserted that other Book of Consecration and Ordination, so that this was understood to be a Part of the Book of Common Prayer, and so the Parliament judged, by a Declaration in that Point, made in a subsequent Parliament, by which all Doubts and Scruples about this Matter were removed, in order to confirm the Validity of that Book. Therefore our Thirty-sixth Article concludes so likewise.

"Whosoever are consecrated and ordered according to the Rites of that Book, or hereaster

" shall be consecrated and ordered according to the

" fame Rites, we decree all fuch to be rightly, orderly, and lawfully confecrated and ordered."

Our Article says farther, that this Book "doth contain all Things necessary to such Consecra-

tion and Ordering; neither hath it any Thing that of itself is superstitious and ungodly."

The constant Practice of the Church in conferring Orders, and consecrating Persons to holy Offices, was always by Imposition of Hands, and by Prayer to bless and dedicate them to the holy Ministry. This was done after the apostolical Manner; when the Apostles themselves ordained Pastors for the Church, and had Power to confer Gifts of the Holy Ghost, they did it by Imposition of Hands, and by Prayer. And this is just the Method of consecrating and ordering by that Book,

the Form is ushered in by the Ceremony of Imposition of Hands, and concluded with apt Prayers for a Blessing to follow on all such who are called to this Ministry. So that we cannot

the Church, to make this Way of Confecration and Ordination valid. But there is an Expression in the Office against which some have taken Exceptions, Receive ye the Holy Ghoft; as if the Church now took upon them to confer the fame Gifts, as the Apostles were enabled to do by any extraordinary Commission, out of some Opinion of the same Worthiness of her Bishops. But this is far from what our Church assumes or pretends to, by making use of this Form of Words. She finds indeed that Christ and his Apostles used the fame on like Occasions, and that the Church followed them therein probably for some Ages; that the very Words spoke by our Saviour himfelf at the Institution of his Supper are retained in the Church, and that we now use the same whenever the Elements of Bread and Wine are consecrated; fo that we think there is Authority fufficient on our Side for using these very Words, as the Successors of the Apostles have done in Imitation of Christ himself, and which we do also in conforming to ancient Practice, in our ordinary Rites of confecrating and ordaining fit Persons to the holy Function. But we do it only in the Nature of a Prayer to God, to give those Persons ordained by the Church the divine Gifts of the Holy Ghoft, declaratively fignifying that fuch Perfons must stand in Need of them, and which God, who hath promifed to be evermore with his Church, will not deny to those who are worthy of his Vocation, to inspire them with divine Grace and Virtue, to be able to go through with the Work of their Profession, unto which they are thus dedicated by the Rites and Ceremonies of the Church. Our Bishops do not take upon them to act in an extraordinary K 3

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Manner, like the Apostles calling to the Office only fuch whom they know God hath called, and therefore shall undoubtedly receive the Holy Ghoft. but to declare fuch Persons to be separated and called by them to the holy Ministry, whom they judge to be worthy of the ordinary Gifts of the Holy Ghost for this End and Purpose; and therefore they folemnly pray for them with Imposition of Hands, the antient and usual Ceremony in fuch Cases, and as far as they are able to bless them, by invoking God's Bleffing, the Bleffing of the Holy Ghoff upon them. There is nothing fure in all this that can with any Reason be called fuperstitious and ungodly, the same being no more than a solemn Address to God, by the Bishop and Clergy, for divine Gifts of his Spirit to fuch, whom they have in the best Manner they were able confecrated to a divine Office. The Solemaity of the Action, done in so grave and religious a Manner, possibly may infuse a greater Spirit of Devotion at fuch a Season, to make our Prayers to God the more acceptable, at least it is probable that the confecrated and ordained Persons may be moved with a holy Dread of transgressing their Duty, when they see how the Church exerts all her Powers to invoke a Bleffing upon them.

A. D. Having already examined you so fully as to the Power of the civil Magistrate, in the Argument before treated on, concerning the Oath of Supremacy, to be by you taken at the Time of your Ordination, wherein we were obliged to confider one Point, which is expresly mentioned in the Thirty-seventh Article of our Church, relating to the Jurisdiction of the Bishop of Rome, which hath been proved to have no companies where the set was a produced manner

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manner of Force in any of our King's Dominions, and that the King himself is supreme Governor in all Causes within the Realm of England. and all other his Kingdoms, whether they be ecclesiastical or civil; not that we attribute to him the Power of " ministring either God's Word, or " of the Sacraments," but to " restrain with ci-" vil Sword the stubborn and evil Doers," as a Matter of Prerogative Royal, "given always to " all godly Princes in holy Scripture by God him-" felf." I shall only now examine you as to the latter Part of that same Article, touching the Laws, for punishing with Death Criminals guilty of heinous Offences, and as to the Liberty allowed of wearing Weapons of War, and ferving in the Wars.

What think you therefore of the Legality of punishing Christians with Death, and of the Power of the Magistrate to licence Men to carry Arms to serve in the Wars, by Commandment of the State?

Cand. That there may be Crimes and Offences against Government, and the publick Good, which deserve the Punishment of Death, all Nations have evermore acknowledged, and accordingly have framed some Laws of that Nature for publick Safety. Even the Law of Moses is positive and express about this Matter, and that less than Death will not satisfy publick Justice in many Cases; so that why the fame should not be allowed of in Christian Countries, we see no Reason. The Law of Nature doth not forbid it; we see our Passions are Part of our Nature, helpful and beneficial to us on many Occasions, and we never suffer by them, but when they are in Excess, and exceed K 4 the

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the Bounds of Reason, and the Passions of Fear and of Love have in their Seasons, when prudently directed, an equal Influence upon human Nature, and the Course of the World is such in all Matters of Government, that if the Infults upon Majefly, and notorious Offences against the Publick, were to pass unpunished, neither the Lives nor Properties of Men could remain in any Safety. But capital Punishments work strongly upon Nature, something of Fear and Dread there is in the most flazitious Person, and what all the Admonitions, either private or publick, have failed to do, hath been often overcome by Severity of Punishment; and there being in Nature the greatest Abhorrence of Death, the Policy of Law is sometimes necessitated to preserve the Government by the severest Sanction, that of capital Punishment. As Self-preservation is a common Principle innate and active in all Animals, so the Life of every Constitution of Government is founded upon the same Principle. If a Man will attempt to hurt another in his Body, or in his Property, he may in any fort, where the Law supports him in it, make use of the Power which God and Man hath given him to defend himself and his lawful Rights, though it be at the Hurt and Peril of the Aggressor. This every private Man may lawfully do, much more the Government itself, who by Laws are bound to take under their Protection the Lives and Properties of their Subjects, and consequently to punish every heinous Offence in that Manner which the Law directs, and, if Need be, with the Death of the Criminal. This is a Law founded in the Nature of all fociable Communities wherein there is any supreme Government established; tiers, but when they are in Excels, and exceed if Men may forfeit, the Government may furely take their Lives as a Debt due to the Publick. The first Society that ever met together in the World, to form a Commonwealth, certainly established something like this, as a fundamental Law of the Constitution: And altho' the Life of a Man must be always precious, as he is the Image of God, and a Part and Member of the Commonwealth; so that causelesly to take it away is a most grievous and dangerous Breach into the Constitution, yet a rotten Member of the human Body must be necessarily cut off for Remedy in some Distempers, and the same cannot be avoided fometimes in the Body of the State. Necessity, and not Choice, forces the Government into these severe Measures; and Christianity, although it obliges us to love our Enemies, obliges us also to love our Friends, and to honour the King and Government. The publick Safety in a great measure depends upon Examples of this Kind, to be a Terror to wicked Men, who would otherwise be apt to run into many Outrages. Besides, a notorious Criminal may be put to Death by the Laws, without Anger or Hatred, or any want of Christian Charity. The Execution of a Man who dies by the Sword of Juffice, is commonly attended with a Multitude of Spectators, rarely with any Ill-will, but rather with great Marks and Tokens of publick Pity and Compassion, and always with the Prayers of good Christians present, for the Safety of his Soul. Therefore our Article concludes no more than what all human Laws have evermore practifed and agreed upon for publick Safety, and what Christianity itself, or the Laws of the Gospel, never pretended to alter, K 5

by all the Precepts of Love and Charity therein mentioned, which are all confiftent enough with good Government, and the Laws of State, that "the Laws of this Realm may punish Christian "Men with Death for heinous and grievous Offences."

A. D. But what fay you to Wars defensive and offensive, which never fail to make Havock and Deftruction both of good and bad without Distinction? Are such destructive Measures consist-

ent with Christian Government?

Cand. It were indeed to be wished that Christian States and Princes would always have Religion fo much at Heart, as not to engage in them without the utmost Necessity. For the Consequences are always dreadful, and never fail to reach much farther than at first designed. All Princes, whose Ambition only directs them to invade their Neighbours without just Provocations, are but glorious Robbers, though they come off with Conquest and Victory; and we have no more Reason to henour them with Panegyricks, than the Flames of Etna or Vesuvius, which deftroy all before them. Wars defenfive feem to carry with them fo much of Selfpreservation, that most Men incline to speak favourably of Princes, when engaged in fuch a Manner in a Course of War, yet these cannot long subfift without degenerating into Actions of Offence, and all the Mischiefs and Subtlety of destructive War. So that give it what Softenings we can of defensive and necessary, yet if first we do not endeavour to bring Matters to an amicable Conclusion by Christian Methods, feeking for Peace in prudent Council, and the Arbitration of neighbouring States and Princes,

no way interested in the Quarrel, we can hardly justify the Pretence of taking Arms in order to en-

gage in open Wars.

But as there are boifterous and ungovernable Spirits in private Men, who cannot be tamed without the severest Correction, and even Bloodshed; so are there Men of publick Character and great Authority, even whole Bodies of Men and Commonwealths themselves, who run mad with Ambition and Hatred of their Neighbours, watching all Opportunities to diffress them in publick Affairs, and bring their States to Ruin. If other States and Princes therefore do not interpose to reduce them to Reason by open War, when milder Methods fail, these mighty Nimrods of the Earth would fet the whole World in a Flame. For this End God himself sometimes setteth up, and often by unforeseen Ways raiseth a superior Power to blaft such wicked Designs. He goeth forth with their Armies, setteth the Battle in Array, and scattereth the Proud in the Imagination of their Hearts. He himself hath allowed of Wars under that Polity which was of his own ordering; wherever therefore we meet with Expressions in Scripture commanding us to be pasfive under Injuries, as a Mark of Christian Charity, we are not to suppose these are to extend to Injuries of a publick Nature, which diffress the whole State, aiming at the Diffolution or Defamation of Government; for private Perfons may and ought, in some Cases, such efpecially which are of small Import, out of Christian Temper and pure Humility, to forgive and not resent private Evils, but the Publick must take Care not to let themselves be trampled on, when they are able to vindicate their own Honour

nor by exerting their Power; and it is the Duty of Governors, unto whom the Peace and Profperity of the People is intrufted, in such Case to arm and repel Force with Force. But indeed the End and Defign of all Wars are to procure a fase and lasting Peace; and if Men will not make this the principal Intention of their Arms, there is nothing to make a War lawful: But if the State in Council, which is the proper Judge, hath determined for War, as the only Course to be taken in order to this End, the Magistrate may lawfully arm his Christian Subjects, and compel them to ferve in the Wars. For we find when the Soldiers came to enquire of St. John, when they were to be baptized of him, what they should do; he faid not the least Word to them of laying down their Arms, as a Vocation any way unlawful for a Christian to profess, but only pointed at the Faults which Men of that Profession were apt to fall into, and exhorted them to do their Duty without pretending to overdo it, a Thing not uncommon in Time of War; Do Violence to no Man, accuse no Man falsly, and be content with your Wages*. By which it appears plainly, that this Article is not against our Christian Character, although it says, "It is lawful for Christian Men, at the Commandment of the Magis-" trate, to wear Weapons, and serve in the " Wars."

A. D. What think you of the great and extensive Charity of the first Christians in the Times of the Apostles? Barnabas or Joses having Land, sold it, and brought the Money and

Luke iii, 141 ca not su ca ca canplett on a

laid it at the Apostles Feet*. Are we therefore now to follow his Example, and bound to lay all our Riches and Goods in common?

Cand. " The Gospel was not designed to have " the Riches and Goods of Christians in com-" mon, as touching the Right, Title, and Pof-" fession of the same;" but " liberally to give " Alms to the Poor according to our Ability," as the Thirty-eighth Article of our Church hath concluded. In the Gospel we find Rules laid down both for Rich and Poor, with an instructive Observation made of the Measure of Charity in the Case of the poor Widow, who cast into the Treasury her two Mites, of which there was no Necessity for making any Remark at all, if the Goods of Christians were all to be had in common. Great, no doubt, was the Charity of welldisposed Christians, when the Church was laying the Foundation of a religious Society, yet that can be accounted no more than occasional or private Charity; it was not universal, neither expected nor defired by the Apostles. St. Peter indeed condemned Ananias and Saphira, because they withdrew Part of the Price received for the Land, which they pretended to give voluntarily, and to devote to pious Uses, but that was only for the Fraud and Hypocrify of their Dealings. They were not obliged to make the Vow; but fince they had made it, they then put it out of their Power to redeem or recal the Gift without Offence to God. So that the Right and Title feems to be the fame now as before Christ's coming, in respect of our Possessions; and we are not bound by the Laws of Christianity to share and divide our Substance in

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common with others, or the Fruits of our Industry and Labour, although our Charity be indeed raised fome Degrees higher by the Tenor of the Gospel. This Article feems wholly defigned against some Opinions advanced by the Sect of Anabaptists. some Years before the Time of compiling these Articles. This Sect, which sprang up first in Germany about the Year 1524, full of the most extravagant Notions, and acting by the Impulse of a deluded Fancy, foon inflamed the whole Country, and brought the Peafants, from all Quarters, into Rebellion against their Princes and Magistrates. One of the first and chief among them was Thomas Muncer, according to some, an Inhabitant of Stalberg in Saxony, a mere Enthufiaft, boafting of Revelations from God, and that it was necessary to conduct ourselves by such Motions. He taught the common People, that both ecclefiaftical and civil Laws were to be abolished, to make Room for a new Discipline of his own Contrivance; he rejected Baptism, yet he baptized those who came into his Communion. He stirred up his Followers to behave always with Contempt of Magistracy, said that Men should live free and independent, and have all their Goods in common, and when the World was new-modelled by this Management, and the Godly should reign alone after they had destroyed all the Wicked; then he promised them a happy Kingdom. By this mad and frantick Delusion, so far he prevailed upon the poor ignorant Peasants, who at that Time perhaps were but too hardly pressed by heavy Impositions and Taxations, at the arbitrary Will of their Governors, and much engaged in War and Controversies of Religion all over Europe,

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to enter into a most blind but destructive War. which could not be affwaged by the Princes of Germany, they having to do with a mad Set, who refused to liften to any Sort of Reason, until the most Part of those rustick People were cut to Pieces, and destroyed. These wild Notions, tho' they met with fuch bad Success in Germany, yet began to spread farther, and infected some of the Church of England about the Time of framing these Articles, which therefore were thought fit to be taken Notice of here as false Positions, no way built upon the true Foundation of Christian Charity; the Measure of which indeed to make equal in respect of every particular Member in the Church, can be by no other Means than by holding our Goods and Substance in common; yet fince we have no Command for fo doing, and we can lay down no particular Rule to answer all Christians for an equal Distribution of Charity. we must leave it at large, as the Article doth, and fay in the general, that "every Man ought, of " fuch Things as he possesseth, liberally to give " Alms to the Poor, according to his Ability."

A. D. The last Point which our Church treats of in her Thirty-ninth Article, is of a Christian Man's Oath; the Practice of some being to shew it too little Reverence, and of others too much; the one abusing, and the other refusing to use any such Act of Worship, as a Thing absolutely for-

bidden by Christ in his Gospel.

How doth our Church therefore determine in

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Cand. The Church considers an Oath as an Act of religious Worship, not to be undertaken rashly, inconsiderately, or without Necessity; for

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for herein we invoke God as a Witness, Surety, and Caution, of whatever we take upon us either to promife, affirm, or renounce; and if we transgress in any of these Respects which we have so solemnly engaged in, we call upon God to avenge the Falshood and Perjury by some Judgment upon ourselves. This is certainly as high an Act of Religion as any Man can possibly undertake, hath all the Requisites of reverential Address to God, of the greatest Caution we can give to Man, and of the utmost Imprecation we can use for a Curse upon ourselves, if we be infincere in what we affirm or deny. All which together is a Sanction of fuch a Nature, that no greater can be thought of with respect to God, our Neighbour, or our felves. For such it is taken to be, not only under Christian Governments, but mostly all the World over, Laws against Perjury being universal, and enacted every where under heavy Pains and Penalties; fo that all Nations feem to have a high Reverence for all Oaths administered by lawful Authority.

Whenever therefore we make mention of God in our Dealings, or common Conversation with one another, in any rash, vain, or inconsiderate Manner, or unadvisedly, impertinently, and irreverently, as common Swearers are apt to do; we act by no means suitably to the divine Honour and Majesty of God, nor to that Deserence which we ought always to have for his sovereign Power and Authority over us. We presumptuously take the Name of the Lord our God in vain, we shew no Reverence to that Action, which we ought to esteem holy, and religious, and in no wife common and profane. We blasspheme his Name, sometimes swearing to Things

Things uncertain and unknown, sometimes to bind ourselves to do Mischief, to abuse God in his Creatures, in bitter Cursing and Execrations, always provoking him to dispense his Judgments upon us, and to hold us guilty for abusing his Name. For what else are we offering in all these Respects, but a vile and idle Address to God, to become a Witness to our rash and vain Consabulations, and malicious Imprecations, as if we designed to affront him, at the same Time we pretend

to pay him Homage and Worship.

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Against this kind of customary swearing, our Saviour speaks in his Gospel, where he says, Swear not at all. Let your Communication be yea and nay; for what soever is more than these, that is, in our common Conversation or Communications, cometh of Evil*. We must therefore understand our Saviour to speak in this Place, with Reference to common Discourse, and ordinary Intercourse with one another, and not against the Legality of an Oath, to be taken at the Instance and Command of the Magistrate, "in " Justice, Judgment, and Truth," as the Article qualifies it: Conditions which are ordinarily necessary to make such an Oath lawful. From what therefore "our Lord Jesus Christ" saith, and " James + his Apostle" to the same Purpose, " we judge the Christian Religion doth not " prohibit, but that a Man may fwear, when " the Magistrate requireth, in a Cause of Faith " and Charity." For that the Thing is lawful in itself, we see from God's Law, which he gave to his own People Ifrael; wherein it is faid, Thou halt fear the Lord thy God, and serve him, and

^{*} Lu. v. 34, 37. + Ja. v. 12.

fwear by his Name *. Lawful then it must needs be, and indeed in many Respects necessary; for it makes very much for his Service, as it is for his Glory, that we make him the supreme Judge of the Sincerity of our Professions; but in some Things, which are absolutely for the well-being of Societies, and good Government in the World. it is apparently necessary; such as Leagues, Confederacies, Inquisition about Facts, and the like, about which there cannot be Matters transacted well without Oaths, the Use of which for sake of Truth and Fidelity all the World fees. And therefore to the Form of an Oath, the Prophet Feremiah adds the End and Use also in these Words, Thou Shalt Swear the Lord liveth in Truth, in Judgment, and in Righteoufness+, or " Justice," according to the Article. " In Truth," that is, politively afferting that for Truth only, which you know certainly or evidently, or that for Matter of Belief, of which you are verily persuaded; without any Manner of Equivocation, or mental Refervation, but agreeing with the Intent and Meaning of the Law itself in Mind and Confcience: "In Judgment," that is, by the Authority and Command of the lawful Magistrate, in Matters and Courts of Judicature, as a Testimony and Evidence to end and decide Suits at Law: In Righteousness or " Justice," so as to hurt no Man, by refusing to declare the whole Truth of what we are called upon to depose, and to fay nothing but the Truth in order to make our Testimony full and impartial. To make it safe therefore for a Man to take a lawful Qath, it is absolutely necessary that he first inform himself of the Matter thereof; 2dly, of

* Deut, vi. 13. + Jer. iv. 2.

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the Authority which imposes it; 3dly, of his own' Capacity to do impartial Justice in the Cause. If the Oath itself be therefore ambiguous, captious, or false, or there be any Thing of Equivocation in him that takes it, knowingly and wilfully, there is certainly a Failure of Truth; if it be taken unnecessarily, not called for by Authority, and unprofitably, it will be destitute of Judgment; if the Testimony be partial, more in Favour of one than another, with Defign to lie or equivocate, there is an open Attempt made to destroy Justice and Righteousness; a Man thereby breaks his Faith, and is to be accounted perjured. With all these Qualifications and Restrictions, the lawful Magistrate is supposed to tender the Oaths enjoined by Law, we may lawfully take them in this Manner, and our Fidelity in the Execution of what we have fworn will be our Justification, and we can do no less when we are called upon by Authority in all Causes, which contain Matters of Faith, and Charity and Justice.

A. D. Having now gone through the Articles of our Church, by the Explanation you have made, I am well satisfied of your Principles in Religion, as well as civil and ecclesiastical Government. But fince preaching the Word of God, and explaining it to the People, is what will take up much of your Time to do it well, and is become of late the great Characteristick of an able Divine, or Gospel Minister, I would be glad to have from each of you, a short Discourse

in the Nature of a Common-Place.

There is a Part of our Saviour's Sermon on the Mount, which seems to point directly to the ministerial Offices of his Church, in those

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four Verses, beginning at the 13th to the 17th of the vth Chapter of St. Matthew. Take them for your Subject, and agree amongst yourselves. to treat feverally on different Heads; the feveral diffinct Metaphors there made use of, leading you easily into a proper Division of the Text for this

Purpose.

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sociarity not called for As for you who feek for Deacons Orders, fince you have not had the Advantage of Education in any of our Colleges, I shall expect you will make fome Remarks on the Greek Words, where you can shew any Thing critical in the Text, for Proof of your Knowledge in that Language; and also some proper Observations on the Expressions, where any Thing curious offers, to give a Taffe of your Judgment and Reading in Divinity, or human Learning; for fince you have not to offer some publick Testimonial of your being engaged in a Course of Study for some Time in the proper Manner, to shew that you have made due Progress in Arts and Sciences; you must expect that we must be the more strict in our Examination. From you therefore I expect only a critical Differtation on the metaphorical Expressions in the Text, and leave the doctrinal Part to be handled in a plain and useful Manner by the other Candidates. I was in the street of the second transfer of tich a carlina of to about on east the

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THE

Archdeacon's Examination

FOR

HOLY ORDERS

The Third Ember Day.

Mat. v. 13. Ye are the Salt of the Earth.

14. Ye are the Light of the World.

A City that is set on an Hill, cannot be hid.

Christ's Officers in his Church, our Saviour makes use of three Metaphors, or Similitudes, by way of illustrating and setting forth the Nature of the apostolical Office, considered in its full Extent, as includ-

ing both the superior and inferior Ministers, whether as to publick or private Ministration, either

as Servants, or Governors in the Church.

As yet Christ had not put his Church in Form, or commissioned his Disciples to any particular Offices in it, and therefore we cannot say the Words of the Text are to be applied only to the Apostles, but rather to the whole Body of Believers, unto whom he was then preaching; but as these metaphorical Expressions seem to point directly to the Ministry of the Apostles, when they should be in Commission, we may with good Reason conclude, that Christ had chiefly a Regard to his Apostles in those Expressions, since he can hardly be supposed, in Propriety of Speech, to call the whole Body of his Disciples the Salt of the Earth, and the Light of the World, equally with his chosen Apostles.

The first Expression is, Ye are the Salt of the Earth. The Greek Word alas, which is here rendered Salt, comes from als, the Sea; and the Word als often used to signify Salt also, as the Sea is by Nature brackish, or a fluid Salt, and then only changes its Gender from fam. to mase, but is seldom used in the singular Number, unless as an Appellative, as our * Dictionaries remark; but for what Reason is hard to say, since † Homer uses it both in the Singular and Plural. A little Observation will discover how well, under this Metaphor, is described the Necessity, Use, and the proper Business, of Christ's Ministers.

The Use of Salt, for the ordinary Service and Well-being of Man in this Life, is very great,

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^{*} Scapula. Hen. Stephens. + II. I. V. 214. Odys. P. V. 455.

and indeed nothing is more universally esteemed than Salt, for the Accommodation of our daily necessary Food. We have it constantly at our Tables, whether of the Poor or the Rich, at all our Meals; it seasons, meliorates, and either drieth up or preserves the Juices of animal Flesh or Vegetables from Putrefaction and corrupting, siteth them for the Service and Support of Man, and also prepareth them delicately for the sake of Appetite, as well as Nourishment; insomuch that without the Use of Salt, great Part of our common Food would be, in a great Manner, tasteless and unwholsome.

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Now the Use of the Clergy, for the ordinary Service and Well-being of the Church Univerfal, is as visible, and equally necessary. Whether we be poor or rich, we have our daily Prayers to offer in publick by their Ministry; by Preaching, Administration of Sacraments, and other Offices, they feafon us from falling into the Sins and Corruptions of the World, accommodate the Beauty of Holiness to our Taste and Inclinations, and keep us found in the Faith; infomuch that without the Clergy, to admonith, exhort, and rebuke at proper Seasons, the Church of Christ would foon confume away, or lose its Savour. For they in the Ministry to be the Salt of the Earth therefore, in our Saviour's Sense, is to be well feafoned with Christian Principles, and to put those Principles in Practice, not only for private but publick Advantage, that the whole Earth may reap the Benefit of it; to be qualified with holy and spiritual Knowledge, with the Excellency and Purity of the Gospel, that both in common Conversation, and all other Behaviour, they may appear to have always a Season-

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mend their Doctrine and Admonitions with a powerful Influence upon the Consciences of others, and touch them to the quick; for as the Nature of Salt is also when applied to a Wound, to make it smart as well as make it clean; so, if Need be, the Clergy by their Office are to rebuke Sinners with the Sword of the Spirit which is the Word of God. As the Ministers of Christ are to be the Salt of the Earth, they are to deal with all Sorts of Men, and chiefly with the earthly-minded, those that are Lovers of this World; and to be sure there will be great Difficulty in seasoning such with good Principles, without spiritual Correction, as well as Exhortation.

This is the obvious Interpretation of that metaphorical Expression in the Text. But since we read in the Books of Moses of the Salt of the Covenant of God*, and of the Covenant of Salt +, and in feveral other Places, of Salt that was caft upon the Sacrifices, and called the Salt of the Covenant, fo that the Covenant by Salt, and the Covenant by Sacrifice, feem to be one and the fame, and that a foederal Compact is made thereby in the Jewish Sacrifices; why may we not think that Christ had some View to intimate the Covenant to be again renewed and declared by his Ministers, when he calleth them the Salt of the Earth? For as no Sacrifice was offered to God in the Jewish Church by the Priests without Salt, for they were to feafon their Oblations for a Meat-offering always with Salt, to fignify the incorruptible Covenant made with Ifrael by God in those Rites of Sacrifice, which were solemnized by eating and drinking them, for this was

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Lev. il. 13. . 1 Num. xviii. 19.

confirmation of his Covenant; so in the Christian Church the Priests or Ministers, who are to declare the new Covenant made with them thro' Christ's Sacrifice, ought also to do it in such a Manner, as to denote the saving and incorruptible Nature of the new Covenant, under the Ministration of those instituted Rites of Sacraments, which are of a seederal Nature in our Church, when we eat and drink with Christ of the mystical Sacrifice of Bread and Wine at his Table, for ratifying this our Christian Covenant with him. So that to call the Ministers the Salt of the Earth, seems to bear a mystical Meaning in Allusion to the Cove-

nant of Salt in the Fewish Church.

The Heathens also, in the Confirmation of their folemn Covenants, (probably in Imitation of the Tewish Rites and Ceremonies) made use of Salt as a Symbol of Friendship and Fellowship with one another: Covenants and Reconciliations were made generally at Feasts, where Salt was constantly used, insomuch, that in ancient Times the common Proverb was, Every Feast wherein is not some Salt, is no Feast; and with us at this Day the Salt is put upon the Table, long before the Meat is ferved up, so univerfally is it esteemed of necessary Use in eating and drinking at our common Tables. But this is not all; for there was always esteemed something facred in it, both by the Jews and the Heathen World, except in Egypt (where they abstained from Salt altogether, not using it so much as in Bread, as Plutarch fays) for they effeemed Salt a necessary Appendix of religious Worship, as something only fit and proper for

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appealing divine Wrath. Plato fays it is greatly commodious and befitting in Things facred, as a Body friendly to God; and Homer gives it the Name of Divine or Sacred, and Ovid fays it hath the Power of Reconciliation with the Gods*. Pythagoras too enjoins it at as a facred Symbol, row and mapalibrobas, fet down Salt. Pliny also faith in the Praise of Salt, that its Authority is much regarded in facred Ceremonies, insomuch that no Sacrifices are performed without it †. By which we see both Jews and Greeks make Salt a Symbol of their Covenants of Friendship, and that it was used in Sacrifices both to the true and false Gods.

So that this Metaphor of Salt, from the symbolical Use thereof almost universal in the World. may be very aptly applied to the holy Communion which Christians hold with God, and with one another, thro' the Ministration of the Officers of Christ's Church. For what the Pfalmist fays of the mighty God in these Words, Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice |, will answer as well to the Ministers under the Gospel as to the Priests in the Fewish Church, for a holy Communion must needs be in the Church, whether it be in Sacrifices or in Sacraments; and if the Confirmation of the Covenant made with God be expressed by Salt in the Jewish Sacrifice, why may not Christ Jesus, when he calls his Ministers the Salt of the Earth, be supposed to denote fomething of a like mystical Meaning, namely, that his Ministers in the Celebration of the Lord's Supper, in Commemoration of that perfect Sacri-

^{*} G. Gyrald, ad Pic. Mirandulam, † Fr. Valefius de Sacia Philosophia. | Psal. 1. 5.

fice and Oblation for the Sins of the whole World made by Christ, are confirming the Covenant made with God, by eating and drinking Bread and Wine in the Divine Presence, in some fort offered in the Nature of a Sacrifice; so that in the Ceremonial of this holy Institution, we Christians, as well as the Jews, feem to go into Covenant with God by Sacrifice, and the Ministers who offer and distribute the Bread and Wine, may as well be faid to season them by the Words of Consecration for God's Acceptance, as if they had sprinkled Salt upon them, after the Manner of the Jewish Priests. There being in fo many Things under the Ceremonial of the Jews, Types and Shadows of the Christian Church, it is not to be wondered at, if Christ calls his Ministers by a Metaphor, in Allusion to the Fewish Priests, and the Rites of their Church, the Salt of the Earth, the facramental Bread and Wine being bleffed and confecrated by them according to Christ's own Ordinance, as a means of conveying Grace to the Communicants, and confirming the Covenant made with God, in Remembrance of Christ's Sacrifice.

Another metaphorical Expression to the same Purpose, used by Christ, as in these Words, Ye

are the Light of the World.

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Now the first Words that came from God in the Creation of the World, were these, Let there be Light; and good it was, he said, to divide the Light from the Darkress: So in the first Formation of the Christian Church, our blessed Saviour knowing how good it was, that the Light which he had brought into the World should be propagated and extend to all Parts, he distinguished those who were to be his Ministers L 2

from the rest of the World, (which was then in Darkness, either in downright Heathenism, or in gross Ignorance through the Traditions and Inventions of Men about divine Worship in the Jewish Church) and calls them the Light of the World; very emphatically signifying, that their Office was to be in the Nature of a School, to instruct the World in the Mysteries of divine Knowledge, to give Light to them that sit in Dark-

ness*.

For until Christ appeared in the Flesh, Religion had made but a very small Progress upon Earth, was confined to the Jewish Church, and even there it was but a Shadow or Type of Christian Knowledge. The Law of Moses, as St. Paul tells the Galatians, was but our Schoolmaster to bring us unto Christ; but now under the Gospel, they who are called to the Ministry of his Word, are the Light in the Lord: God bath shined in their Hearts, to give the Light of the Knowledge of his Glory, as the fame Apostle tells the Corinthians ||. By this Metaphor of Light therefore we are to understand some new Revelation of ghostly Council, or heavenly and divine Instruction. For Light is a very proper Emblem of Knowledge; and when applied to Religion, it is aptly fignified under the Notion of spiritual Advice; and the Ministers commisfioned by Christ for the Service and Government of his Church, when they are called the Light of the World, are well conceived to be Persons fit for us to consult with upon spiritual Affairs: The Expression gives us a just and lively Idea of their Office. For Light in the material World is what Knowledge is in the ra-

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^{*} Luk, i. 79. † Gal, iii. 24. | 2 Cor, iv. 6. tional;

tional; the Sun, which is the Fountain of Light to this Globe of Earth whereon we live, opens to our View all the Beauties of the Universe; without it the Organs of Sight would be to us, in that Respect, of no manner of Use at all; no more than if we were born blind: So also, without Knowledge, Mankind would lose the Use of the superior Faculties of the Mind, become altogether brutish, and follow nothing but the Dictates

of fenfual Appetites.

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But this Metaphor of Light doth not only denote rational Knowledge, but chiefly and principally it hath here Regard to heavenly and divine. For the World did not want Philosophers enough, both at the Time of and before Christ's coming; and yet, as to spiritual and divine Matters, even the very Philosophers themselves were greatly ignorant; so that God seeing the Necesfity of a farther Revelation, therefore fent his Son into the World for that End. And St. Paul diftinguisheth between the Children of Light and the Children of Darkness, purely on account of this Revelation. To be a Light to the World therefore is to give Instruction in divine and heavenly Things, to place the Affections of Men in a spiritual Light, so as to have their Senses exercised to discern between Good and Evil*. There are a world of Places in holy Scripture, where Light and Darkness are opposed to one another, and always in respect of the Difference between spiritual and worldly Knowledge.

Hitherto our bleffed Saviour seems to point only at the Doctrine to be preached by the Ministers of his Church, in those two Metaphors of Salt and Light, but when he compares them

Heb. v. 14.

to a City fet on a Hill, which cannot be hid, he feems principally to denote the Necessity of some Union and Discipline in his Church, and that Matters of good Government are as well to be the Care of the Officers of the Church, as Matters of Doctrine. For it is the Duty of Christians to affociate together and incorporate under some ecclesiastical Polity, as a City doth under civil, and so to form itself into a Church, for the Glory of God, and the open Propagation of Religion in the World. For the great Defign of Christianity was to offer Salvation to all Mankind; and for that End to gather together such a Church as might compare with the best regulated City, for Order, Unity, Peace, and Profperity; where every Part and Member of the Community should share in the Blessings of good Government, for mutual Service and Fellowship. The Christian Church was not designed, as the Jewish, for one Nation, or a select People only, but to take in all Men, who would join in Communion with her in Faith, Doctrine, and Sacraments. It was to have but one and the fame Foundation wherever planted, tho' over the Face of the whole Earth; for the effential Qualities of the Church were to be the same, what Variety foever there might be in the outward Polity thereof in different Places, to correspond with civil Laws. The Church being to refemble a City, doth not fignify therefore that all must unite in the same outward Forms and Administration in Rites and Ceremonies, but only in the Essentials of Government and true Worship, and that some Discipline might be established conformable to the civil Laws of every The Church must have indeed Offi-Country. cers

cers for publick Administration, some inferior and fome fuperior, for executing and directing according to the fundamental Laws, and so must every City; but as a City confifts of several Corporations, and those Corporations make for themselves certain By-Laws, which are somewhat different from one another, and yet the publick Peace and Unity of the City is well preferred; so the Church Universal may differ as to particular Rites and Ceremonies of Worthip, and also in: Matters of Discipline, according to the several' Establishments of National Churches, answerable to Laws of State, and yet it matters nor much, provided each Church keeps up a perfect Agreement and Communion with one another in all the Essentials of true Worship. All the Requisites insisted on by Christ, in comparing the Church to a City, feem to center in Uniformity as to the Foundation and chief Corner Stone; that Stone cut out without Hands, which smote and brake the Image, became a great Mountain, and filled the whole Earth*. As the Prophet speaks by Analogy of the Church, as a City built on a Hill, in which God inhabited, and the Members whereof were Fellow Citizens with the Saints, and of the Houshold of God. But then this Similitude denotes the Visibility of the Church in the most conspicuous Manner, as a City on a Hill cannot be hid; which is manifestly to exclude Conventicles and private Assemblies for divine Worship, contrary to the publick Worship established by lawful Authority. As a City also the Church must be supposed to contain within it both good and bad Members, and consequently there is Need of Discipline for

fake of good Government. Men's private Judgment in Religion and Things facred, must not interfere with the publick Service, or tend any way to bring into Contempt those Rites and Forms of divine Worship which are fettled and established under the Sanction of Law, whether ecclefiaftical or civil; and if some will be so wicked to gainfa; or oppose, by Word or Writing, the Religion by Law established, in order to diffurb the Peace of the Church, the Church hath furely the same Power in herself, that every wife regulated City hath to disfranchise a Member who refuses to conform to the Laws of the Corporation, and may with good Reason shut out fuch Person from her Communion and Society by a formal Excommunication. For Unity cannot be without Uniformity in Things of publick Establishment, and the excommunicated Member casts himself first out of the Church by his Nonconformity; the Church doth no more than declare him such, and as one not fit to converse among them, no more than a Heathen. So that all our Saviour's Metaphors here applied to the Church and his Ministers, do very aptly answer for the Illustration of the Matter.

A. D. This Discourse has given me Satisfaction as to the Improvements made by you in a Course of Study which, you say, has not been in the Way of Academical Lectures at the University, but in a private Manner; and you seem to be well enough qualified for preaching, whenever you shall be licensed thereto by the Bishop. But although I required you to be critical in your Remarks on these Texts, which I foresaw from the Metaphors would lead you into an Affectation of shewing your Reading and Capa-

city to enlarge on the Subject, yet I did it purely to try your Parts, because you could give no Teftimonial of your Sufficiency of publick Authority to depend upon. But now I must caution you, in your Discourses from the Pulpit, where you are to deliver yourself before a mixed Congregation, never to shew your Learning but when it will be of Service to the Bulk of the Audience; and then to do it with Brevity as well as Plainness, and in no other Manner than for illustrating the Text, for better Information of those that hear you, and as the Argument directly points thereto. For scholastick Differtations in such Places seem to savour of Vanity, and always carry with them fomething harsh to the Ears of the Generality of the Audience, which makes our Speech rather obscure than instructive. Besides, the puerile Spirit in fuch Discourses will evermore betray a Weakness of Judgment, low and empty Designs, Things vastly below the Dignity of the Gospel, and the Expectation of the greatest Part who go to Church not to be entertained with Lessons of Learning, but of divine Comfort, and heavenly Instruction, for the general Edification of God's People.

MAT. v. 13.

If the Salt hath lost his Savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under Foot of Men.

First Candidate.

UR bleffed Saviour having called his Difciples, or those who were to be the most eminent in Office in his Church, the Salt of the Earth, (inasmuch as by preaching his Word, they were to cleanse and purify the Inhabitants of the Earth from Corruption, and cause them to retain the true Savour of Piety and Christian Knowledge;) feems by these Words to hold all those who should be unfruitful in their Profession, as the most contemptible and despicable Members of the Church. He compares their Ministry to the most desperate Infatuation, to a foolish perverting of the Wisdom of God into unfavoury Doctrines or stupid Indolence, to a total Change of its sublime Nature, a Loss never to be recovered again, των δε τὸ άλας μωρανθή, εν A Sin of fo presumptuous a Na-Tive ariognoflas. ture, as to be in a Manner irreparable; for as the Salt of the Word of God is that which purifieth and cleanfeth from Sin, fo when that becomes itself unsavoury, without Virtue or Power, what can it possibly do for the Conversion of a Sinner! It is good for nothing, but to be cast out and trodden under Foot of Men. First, God denieth nieth it any virtual Efficacy, and then it becomes the Scorn of Men, and a Reproach to those who pretend to any good or found Ministry by it.

There are two general Ways of causing the Word of God to be unfruitful under the Pastors of the Church. 1. Thro' a Desect or Perverseness of the Understanding. 2. Thro' a Desect or Perverseness of the Will.

One or other of these is sufficient to make the Salt lose all its Savour, and to destroy the ordinary

good Effects of the Ministry of the Church.

By a Defect in the Understanding, I do not fo much mean any manifest Incapacity to instruct. others thro' some natural Weakness, and want of Parts, tho' that, no doubt, must be esteemed a. Failing in a Minister of God's Word, as a Perverseness of Judgment, from a fond Conceit of our own: Opinions, and of superior Wisdom to the rest of Mankind; for spiritual Pride is as apt to produce -Error in Matters of Religion, as any Weakness of Mind; and altho' without some natural Salt within, it be impossible to season Instruction for any good Purpose, in the ordinary way of teaching, yet God may bless the Ministry of the weakest Pastor in his-Church with Success, by Means extraordinary of his own; but an heretical Dispenser of the Word of: God is but too fruitful in doing the Church Differvice; and it is furely owing to God alone, if he gives us but Grace to refift his unfavoury Doctrines. When the Defects of the Understanding therefore proceed from Affectation and Self-conceit, they are then most dangerous and irreparable; they blow a Man up above being instructed or improved, either by Scripture or Reason; and

consequently, in religious Matters, such a Man will submit to no Guide but himself; and to make his Opinion pass for Doctrine, he will not scruple to pervert the Word of God to his own Purpose, put a salse Gloss and Interpretation on Scripture, to impose upon others as well as himself; and by this means he becomes not only unfruitful, but de-

structive, in his Ministry.

Our bleffed Saviour elsewhere seems to point strongly at this Abuse of his Word, which he forefaw would trouble the Church; and therefore he hath wisely cautioned us to beware of false Prophets, who come in Sheep's Clothing, but inwardly are ravening Wolves*. And again, many false Prophets shall rife and deceive many +. So also St. Peter; there shall be false Teachers among you, who privily shall bring in damnable Herefies, even denying the Lord that bought them, and bring upon themselves swift Destruction t. And as our Saviour in the Text compares them to Salt that bath lost his Savour, so here the Apostle compares them to natural brute Beafts, Spots and Blemishes, Wells without Water, Clouds in a Tempest, to whom the Mist of Darkness is reserved for ever §.

These are they who speak swelling Words of Vanity, like our Rationalists of the present Age, who are sull of extravagant and unsavoury Notions, all tending to make the Word of God a stumbling Block, and to exalt Reason above Revelation, after the Manner of the Greeks and Heathen Philosophers in the Days of St. Paul: For to ours as well as those of old, it is all Foolishness to talk of Mysteries in the Christian Religion, or to offer

Mat, vii. 15. + Ch. xxiv. 11. 1 1 Pet, il. 1. Ver, 12, 13, 17.

any thing worth their Notice, that hath not the Appearance of Novelty in divine Matters. To argue with fuch about any Point of Doctrine, is not to infift upon the Writings of the most ancient Fathers, or the Practice of the Church in the first and purest Ages, as on sufficient Credentials to support the true Interpretation of Scripture, against their new-fangled Opinions, if it be the least mysterious, or hard to reconcile to their free Way of Thinking, and judging all Things by the Dictates of what they call right Reason: And yet one would think that no better or fafer Way could be for us, who are all fallible by Nature, in interpreting any hard or difficult Passage in Scripture, to examine how the antient Church taught and believed in that Article. For St. Peter says positively, No Prophecy of the Scripture is of any private Interpretation*; and if fo, we ought to have a Respect to the Church in all Matters of Controversy, that depend on the true Interpretation of the Word of God.

The Catholick Fathers of the first Ages are to be supposed competent Judges of sundamental Articles at least, for they were unanimous in the main Points, in the Doctrine of the Trinity, of the Divinity of our Saviour Christ, and of the Ne-

cessity of Church Communion.

As for any Dispute about Government, that had not a Being in the Church all the while, it remained in a State of Persecution, and probably would not to this Day, if Christians in after Ages had not got a Savour of the Things of this World, seeking for Favour from great Men and Governors, and by that means brought Party and Pre-

ferments into Debates about the Church, and to mix temporal Concerns with Religion, and the Truth and Simplicity of the Gospel. The Writers of the first Ages of Christianity therefore, before any Contentions about worldly Affairs crept into the Church, cannot well be suspected of Partiality, no more than we can at this Day, with any Shew of Reason, condemn the Practice of the Church in the apostolical Age; and we may well bring in their Testimony in Matters of Fact and Practice furely, as a good Proof of what Doctrines were then taught, that if their Writings may not, yet their Lives and Manners may speak for them, which is the most convincing Evidence. Hard it is to think that there can be more Favour in the Reasoning of our modern Criticks, than in that of the primitive Church; and it is more rational to suppose, that finding the Scriptures and Fathers to be against them, they set themselves to oppose both; to draw the Thread of Reason so fine till it cracks and breaks, and make their perverse Way of Thinking the only infallible Judge of Articles of Faith. For what human Reason cannot reach unto, or form any adequate Conception of in the plain Sense of the Words, the unsavoury Salt of a corrupt Judgment shall interpret into mere Allegory or any Thing elfe, so as to lessen and destroy the Authority of the Gospel or the Church. Men of this Tafte thus professing themselves wife they become Fools, vain in their Imaginations, having their Hearts darkened*. For if the Scriptures be hid, it is to those that are lost +, that is, have loft the Savour of the Salt within them. For it is apparent, that all Hereticks pretend to Texts of

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^{*} Rom. i. 22. + 2 Cor. iv. 3.

of Scripture to support their Arguments, so great a Reverence do they openly profess for it; but there being some innate Perverseness, the Salt lofes its Savour, and the God of this World blindeth their Minds, lest the Light of the Gospel should shine unto them*.

From the Beginning the Scriptures have been in high Estimation with all Men, and yet the Church was foon infected with Herefies. But it must be a dangerous and damnable Sin to handle the Word of God deceitfully. This is not to preach Christ, but ourselves, to blaspheme the Word; and make the holy Scriptures the Instruments of our Extravagance and Folly. False and erroneous Churches are forced to act in this Manner, teaching for Doctrine the Commandments of Men; and so do false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ. There were even in the Apostles Days such as troubled the Church, and would pervert the Gofpel of Christ, as Elimas the Sorcerer, and those obstinate Jews who spake against Paul and Barnabas, contradicting and blaspheming; and therefore it is no Wonder that in our Time there want not those who wrest the Scripture to their own Destruction. The Church of Christ must expect to remain in a militant State on Earth, frequently to be attacked by evil Spirits: Satan of old crept in amongst the Sons of God when they presented themselves before the Lord, and it is no new Thing with him to transform himself into an Angel of Light: Therefore as the Church must be cautious of fending only able Persons into the Miniftry, fo ought those who are so sent to take special Care not to be any way lifted up with Pride, nor

wife in their own Conceits, lest the Salt in them lose its Savour, and like unnatural Branches grafted into the good Olive-tree, by betraying their Ignorance, and becoming unfruitful, they be cut off, and feel both the Goodness and Severity of God.

Secondly, The other general Way of causing the Word of God to be unfruitful under the Pastors of the Church, is thro' a Defect or Perverseness of the Will; when Men, through Carelesness and Negligence, will not apply themselves to discharge the Trust they have taken upon them with Diligence and Faithfulness. Hence it is often that the Salt becomes palled, unsavoury, and dead, like a Thing good for nothing, it affects nobody, unless it be with Scorn and Contempt for such an unstruitful Management of it.

St. Paul tells Timothy, that all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*. When any Minister of the Church therefore spends his Time unprofitably, and is any way backward and negligent in these Respects, he is losing his Savour, the Word of God is not fruitful under his Ministry, and he had as good, nay better, enter upon some other Profession, than deceive both himself and others by

abusing his Office.

Sometimes the Word of God is choaked, and becometh unfruitful, for want of due Preparation in the Hearts of them that receive it, but it may suffer sull as much for want of Devotion and sufficient Preparation in those that deliver it. He that doth the Work of the Lord negligently +, is accursed by the Prophets as well as he that doth the same deceitfully; for in the Margin of our Bible, m

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^{*} Tim. iii. 16. + Jer. xlviii. 10.

one Word is put for the other, the Original admitting of both Interpretations. For this lukewarm Way of ministring is no better for Edification, than Prayer is to others in a Tongue they do not understand; for certainly it must check the Spirit of Devotion to see any slight or faint Performance of divine Offices. This is but just one Step removed from Works of Darkness, with which we must have no manner of Fellowship or Communion at all: For as the wife Man faith well, If thou faint in the Day of Adversity, thy Strength is but small *; fo he that doth his Duty faint-like, when he hath nothing to diffurb him, is worse than impotent. I am the true Vine, saith Christ, and my Father is the Husbandman. Every Branch in me that beareth not Fruit, he taketh away. It is cast forth and withereth +. And St. Paul, Our Sufficiency is of God, who made us able Ministers, not of the Letter but of the Spirit 1. So that it is our own Fault if our Ministry be unfruitful, because we lack nothing if we will but do our Part. Therefore one of the first Things in this Apostle's Exhortation to Timothy was, to put him in Remembrance to stir up the Gift of God, which was in him, by the putting on of Hands | . A Gift of Power, of Love, and of a found Mind. And he chargeth him in the most solemn Manner before God and the Lord Jesus Christ, to preach the Word, to be instant in Season and out of Season, to reprove, rebuke, and exhort, and to watch in all Things . Now to pretend to all this, without Affiduity of Mind and great Diligence, is not possible, or at best it is presumptuous; for many Circumstances concur, which a Man must watch,

^{*} Prov. xxiv. 10. † Jo. xv. 2. ‡ 2 Cor. iii. 5. 2 Tim. i. 6. § 2 Tim. iv. 2.

to execute his Part well and properly in such dif. ferent Acts of Ministration. On these Occasions will be required a great deal of Prudence, Piety, Zeal and Knowledge, and a Mixture of all these together in many Cases; so that St. Paul might well ask the Question, Who is sufficient for thele things*? No perfunctory Service will be any Proof of baving all Sufficiency in all things, or that we abound in Grace for these Purposes: For we must do our Service with good Will, as to the Lord, and not to Men, in Singleness of Heart; otherwise it will be accounted by God but as bodily Exercise and profit but little. For what do we more than others, if having spiritual Gifts we impart them not, nor minister according to the Measure of those Gifts, neither zealous in the Exercise of them, nor feeking to excel to the Edification of the Church. For it is our Buliness, in a more special Manner, to add Grace to Grace, by using all our Diligence to multiply spiritual Gifts; to add to our Faith Virtue, and to Virtue Knowledge, and so on, that we may neither be barren or unfruitful in the Knowledge of our Lord Jesus Christ.

Idleness and Indolence in the Ministers must be an inexcusable Offence to the Church: For theirs is a Work of Labour and Industry, never at an End. Their private Life cannot be without Exercises preparative for publick Offices, in either reading the Scriptures, or other profitable Studies for feeding the Flock; in constant and servent Addresses to God by Prayer, for a Blessing upon their Endeavours for this End, and in collecting and disposing in proper Order, Materials for edifying the Congregation, as often as they are called upon to be Dispensers of the Word in pub-

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lick. These are not Things to be huddled over, or attempted without great Study and much Premeditation: They generally are now become the Test of Sussiciency in Gospel Knowledge, and the publick Character of an able Pastor depends much on the Excellence and Strength of such Performances: So that a Man had as good have no Salt in him, as not to shew it on such solemn Occasions.

But the Comfort of all is, that whatfoever Meafure of natural Abilities a Man hath, whether greater or less, God will not fail to make manifest the Savour of his Knowledge, if he but acts up to that Measure he hath, and seeking diligently and fincerely to discharge his Trust as in the Sight of God: For a Spirit of Piety and true Christian Zeal shewn in a Man's own proper Business, will always be unto God a sweet Savour, and unto Man as a Word spoken in Season: For by the Demonfiration of the Spirit the Preacher speaks with more Power and Efficacy, than with the Excellency of Speech or of Wisdom; but then he must be supposed as intent upon his Office as St. Paul, who determined not to know any thing save Jesus Christ and him crucified *; that is, as he explains it in another Place, to count all things for Loss, for the Excellence of the Knowledge of Christ Jesus+.

Let a Man have but a good Will and his Duty at Heart, and it is impossible for him to be unfruitful in his Ministry. Whatsoever he doth, it will be all to the Gory of God; he can give no Offence to the Church, whilst he takes heed to the Ministry which he hath received of the Lord to fulfil it; and having the Blessing of a good Con-

^{* 1} Cor. ii. 2. + Phil. iii. 8.

science, he will hold fast his Profession without wa-

vering.

This is the Way to keep the Salt in Savour; to defend against Heresy on the one Hand, and Carelessiness on the other; those two great Enemies to the Word of God, which corrupt and destroy every Thing that is savoury both in and about it, abuse the Church, and bring the Clergy into Contempt, as the Scorn of Men, and the Outcast of the People.

A. D. I object nothing to your Discourse in itself, but to your hasty Manner of delivering it. When you are in the Pulpit, you must suppose yourself there not only in the Eye of Men, but in the Presence of God. This will teach you, on the one Hand, not to be assiamed of doing your Duty with Boldness; and on the other, not to be rash in your Expressions. There is a native Modesty, which some are long getting the better of, whenever they speak in publick; but such ought to consider with themselves, whose Ambaffadors they be, that they are the Ministers of God, and fent about his Business, which must not be neglected, or done timoroully, for fear of any Reproach of Men; that they have Authority to speak the Word of God, and that the Generality of Mankind are apt to reverence them for that Reason; and the Dread of not doing it in the best Manner there, ought to be no more than when we are faying our Prayers in private; for to God we are to be accountable in both Places. Such Confiderations as these will beget in us a pious Affurance, fo as to be able to mix the modest with the grave in our Manner and in our Expressions, and God never fails in due Time to give a Blef-

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fing, when we are carefully discreet, and so disposed to do his Business. Practice will at last lead to a Facility in these Matters, if you will but give yourself Time to begin with Temper, and not run yourself out of Breath at the first setting out.

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MATT. V. 15.

Neither do Men light a Candle, and put it under a Bushel; but on a Candlestick, and it giveth Light to all that are in the House.

Second Candidate.

O speak by a Metaphor, or in Allegory, is by many efteemed the most fignificant way of expressing ourselves on any Subject, in order to fix, and as it were rivet it in the Mind and Memory, either as proverbial, or of the Nature of For Metaphors, Parables, Adagy or Apothegm. and the like, when discreetly chosen and properly applied, are Flowers of Speech, as Roses clothed and enveloped with Leaves, and in the Eastern Countries were much used; where even before the Invention of Letters, especially in Egypt, it was usual with the Priests, and others of sublime Learning, to contrive hieroglyphical Characters of Animals to be painted or cut in Stone, as mystical Expressions of Things sacred or political, signified under the Nature of those Creatures; which was a fort of elegant Delivery of the Sentiments of our Mind in a dumb, but very polite Manner, where much more might readily be expressed at Sight, than could well be spoken, and which hath in it fomething like the rhetorical Illustration of some weighty Matter by an apt Metaphor. It was very usual with our bleffed Saviour out ing

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to speak to the Yeros in this Manner, hay, without a Parable spake he not unto them *, that knowing their Obstinacy, he might the more agreeably, in some beautiful Allusion, paint to the Eye those fignificant Images, which he designed strongly to impress upon the Understanding. So here in the Text, from this Metaphor of Light or Candle, Mys, from whence our English Word Lynck comes, he finely expresses and demonstrates the Use and Design of the pastoral Office in his Church, and in a parabolical Way shews, that it is as incongruous to the Nature and End of that facred Function, for the Ministers to remain unactive, and without duly applying those spiritual Gifts, which they receive for the Edification of the Church, as it would be to light a Candle and put it under a Bushel; and that the true Use of fuch publick Officers must be to dispense their Light, or that Knowledge and Power which they receive from the Gospel and Authority of Christ to others, unto whom they are fent purely for this very End and Purpose; and to put themselves in the most conspicuous Station, as a Light in a Candeftick, to have a full and greater Influence upon all that are round about them.

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Let us consider therefore with what Efficacy a publick Minister in the Church is supposed to act when he enters upon his Office; and what Benefit others expect to receive by his Ministry.

First, I will suppose that he hath a particular Flock assigned him; that he is diligent to attend and wait upon them; that his Service is for their Good, and their Welfare his Happiness;

^{*} Mat, xiii, 34.

and that they who are under his Care all know that he hath them thus at Heart. Now it cannot be doubted but when there is such a good Will in him, and such a teachable and grateful Disposition in them, but all his Exhortations and Admonitions, his Precepts and Rebukes, must work pow-

erfully upon them.

Secondly, I will suppose him, for all that, to have some under his Charge, who say from him, and will not hear his Voice; who will not abide Correction or Discipline, but hide and conceal their spiritual Infirmities from him; and whenever, upon extraordinary Occasions, they do come in his Presence, seek to put on an outward Face of Reverence and Submission to the Orders of the Church, without any farther Care but to comply with the publick Forms for Fashion-sake; yet here such a Pastor, in his ordinary Exercises in publick, shall sometimes apply the Word of God so pertinently as to wound their Consciences, and touch them to the Quick.

Lastly, I will suppose him to have to do sometimes with the open Adversaries of the Church, such as broach erroneous and strange Doctrines, who cast about to desame the Principles of the Christian Religion, and to traduce the Word of God into vain Philosophy or downright Heathenism; yet here again the good Pastor makes it his Business to desend against wicked Positions, and the Crast and Artisice of wily Delusions, and when he hath done his best that way, he is moreover able to add something towards making Converts

by his Prayers.

Here are Scenes enough to try the Efficacy of the Pastors of the Church, so that if they will not wilfully put their Candle under a Bushel,

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they have Stations every where proper to place it in, to give Light to those that are under their Charge. Wherever the Lot falleth, there is inftant and urgent Occasion that the Light should shine, either to guide and conduct in the right Path, or, if out of it, to alarm by shewing the dangerous Precipice whereon we fland, or else to put out other false Lights which seem to cast about a few glittering Rays, like that fallacious and fiery Exhalation, which followeth those who go aftray in following it. Pity it is that this Light should not always shine every where, since there is always fo much Need of it; for altho' the Church be fet on an Hill, and cannot be hid, yet it fareth so ill fometimes, that it hath been hardly visible: However, whether that be from the Negligence of the Pastors, or from the Tyranny of persecuting Powers of this World, or from both together, certain it is, that this great and almost universal Darkness of Error and Superstition, which hath sometimes appeared in the World, did not arise for want of Efficacy in the Light itself, for even then the Church had a Being somewhere, although Heathenism and Infidelity seemed to spread itself far over the Face of the whole Earth. God fometimes, for Ends of his own, may fuffer his Church to lie under a Cloud, but he hath promised that he will never forfake it, for in due Time it never fails to break out again, like the Sun, in its wonted Splendor. Publick and national Judgments from God serve to purify the People, to break off Faction, and fecure the State, when the right Use is made of them, and why not the Church? For when God gives the Alarm, both the Pastors and People tremble. At fuch Seafons, the Light of

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of the Church is the Life of the State, both high and low flock to it for Comfort, and the weakest Paftor hath a large Share of Virtue in him to fet forward the Work of Reformation, to open the Eyes and Hearts of the unconverted. When Men feel Smart, they commonly have all the other Senses and Faculties of the Mind in exquisite Order, feeking for Remedy, and the Terrors of Death and Judgment at Hand make spiritual Exhortations and Admonitions fall with due Weight. Ships at Sea in a Storm toll and tofs about, till they awaken the lazy Pilot, and make him flick to his Tackle; and so do these Vessels of ours, when in Conflict with imminent Danger, rouze all the Powers of the Soul to get fafe into Harbour. Tomorrow; faith the idle Husbandman, I stack my Wheat, when you caution him of the Uncertainty of the Weather, but tell him that his House is on fire, and he will run straightway. What a monstrous Noise makes a Cannon; and yet it is nothing to a Clap of Thunder! Constancy and Fortitude is good in Time of Battle, Forefight and Conduct in laying the Scheme and Plan for Action, much better, but wife and prudent Management to prevent a War, best of all. Therefore the good Pastor is never idle; labours as if the Storm were just a-coming; watches and makes Use of every Opportunity; what others think a Cloud, he calls Lightning; but faints not in the Defence of his Flock, foresees and teaches them the Art of spiritual Warfare, and chiefly and principally cautions them against Temptation. Herein lieth the Efficacy of the pastoral Office, the Triumphs of the Church.

Let us now consider what Benefits others expect to receive from pastoral Offices in their Ministry.

These are either such as respect the Body or the

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The Body indeed is not principally the Concern of the Pastor; yet there is certainly a Duty which we owe to our Bodies, and therefore we must suffer Admonishment upon several Accounts in relation to them, both in regard of Temper-

ance and Chaftity.

First, As to Temperance in respect of eating. drinking, and sleeping; the Admonitions you are apt to receive from your spiritual Pastor on this Head will tend greatly to the Preservation of your Health, for all Excess herein is dangerous, and hurtful to the Body. Food was not defigned to fill, but to nourish it; neither was Sleep for the Indulgence of a Sluggard, but for Rest from Cares of the Mind, and Fatigues of the Body, for fo long Time only till a Man may recover his usual Vigour and Spirits; and whatever is more or less than for these Ends, breeds certainly Diseases, and lays in a Foundation for Sickness and Griefs of the Body. The Body itself is apt to direct us by its Cravings and natural Appetite, when, and how we are to supply it with Food and Nourishment, and in a healthy Constitution feldom calls amis, and we hardly ever do our Bodies wrong, when we take just that only which we have a Stomach for; that we are ever guilty of Intemperance, is from the Will, or from some Disease or Infirmity within us, never from the necessary Calls of Nature or fober Appetite.

Indeed we may and ought fometimes to stint our Bodies, either by way of Medicine, or upon a religious Account; and so we may also for Remedy overcharge the Stomach, when the Physician prescribes it; but these are accidental Things, and not natural.

Therefore one great Benefit we receive from pastoral Admonitions, to be temperate in our

way of Living, is Health.

We receive a like Benefit to the Body by

Chaftity.

Here indeed it is doubted by fome, whether Nature be fo provident in proportioning the Appetite for Propagation, to the well-being of the Body of Man, as in the Appetite to Food and Nourishment. But there seems not to be any Necessity that both Appetites should be equal; for to fatisfy the one is absolutely necessary, not fo the other. For Chastity seems to be much for the Preservation of the Body; we see it hurts no one to live chafte, or if fome imagine it doth, they may have their Remedy in a married State; but in as much as Reason and Religion both are necessary to be called upon to convince Men, in some Cases which will not well admit of Marriage, to do all they can to restrain the lustful Appetite by Mortification of the Body; this shews, that pastoral Admonitions to keep ourselves pure and chaste, are productive of Benefits even to our very Bodies.

But the Benefits which accrue to the Soul by the Ministry of the Paster, are of another Nature; such as respect either the Will and Affections, or the Mind and Understanding, and both in order to our Happiness here and here-

after.

Whatever keeps the Passions and Affections within due Bounds, must be of great Advantage to the necessary Concerns of Life; for the Pasfions are the natural Spurs to Action: If we conduct and guide them well, they will ferve us powerfully on many Occasions; but if ill, they become the Plagues and Torments of Life. But not only in this Life shall we feel the good or ill Effects of the different Conduct of them, but the Abuse of them leads to fatal Consequences in the Life which is to come. Keep them under Moderation, and let Reason work together with them, and what is there in Religion too hard for us to compass, or even irksome to human Nature? Love, Fear, Joy, and Grief, are the great Conductors to eternal Happiness; but they must not walk together d forderly, or without Religion at the Head of them. So that the Pastor, teaching us our Duty in this Respect, makes us reap great Benefit by his Instructions.

Then as to the Will, altho' he cannot force it, yet he can lay before us Happiness and Misery, Life and Death, to chuse which we like best. He can represent to us the sinful State of immoderate Lust and Affections after the Things of this World, and also the Peace, Joy, and Contentment, of seeking after heavenly Things; can dispose his Arguments in such a Way, as the Will cannot but sollow what is good, unless we be perverse and obstinate to a high Degree, both for our

temporal and eternal Well-being.

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Then lastly, as to the Mind and Understanding, he will teach us more true Wisdom and heavenly Philosophy, out of our blessed Saviour's Sermon on the Mount, than in all the Writings

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of

of the Ancients. In Books of Morality, and natural Religion, or the Laws of Nature, we may read indeed fine Lessons of Virtue, and of the Necessity of paying some fort of Adoration to the Supreme Being; but if the Christian Pastor did not Thew us out of the Book of the Gospel, that we must love and pray for our Enemies, do Good to them that hate and use us despitefully, which is far beyond the moral Precept, of doing to others as we would be done by; and also that we must not serve and worship God after our own Way. but learn truly to serve him according to that Way which he himself has revealed, fince no other, let the Wit of Man be what it will, can be agreeable to his divine Will; and that we must not only worship, but love him above all Things; we had been yet in the Darkness of Heathen Superstition, or elfe greatly embarraffed with the Inventions of Men in divine Worship. For certainly the Laws of Nature and Morality have brought us but half way in the fublime Duties of Religion, and we must have been content with worshipping God in much Uncertainty and Diffidence, like those old Heathen Moralists and Divines, Plato, Plutarch, Cicero, and Seneca, if Christ by his Ministers did not instruct us better, and plainly lay before us much fuperior Principles of divine Learning. These are Benefits of a sublime Nature, which affect the Understanding with the Secrets of God's own Will, and which we receive only from what we learn from the Christian Pastor; Benefits which illuminate the Mind in the Conception of Truths, investigable by the wifest of human Race, without that Light which Christ brought brought into the World with him, and revealed to his Church.

Thus we see with what Efficacy the Christian Pastor is supposed to act in his ordinary Ministry, and what Benefits we may justly expect to receive by it. That he is the Dispenser of heavenly Light to the World, which must remain in Darkness without it, and that if he be not industrious in his Office, he betrays his Trust, and is no way beneficial in his Lord's Service: What the Consequence thereof must be, Christ hath shewed in that Doom pronounced against the unprofitable Servant; from which God of his infinite Mercy.

deliver us all thro' Jesus Christ. Amen.

A. D. In the first Part of this Discourse, where you have shewed your Ingenuity on the parabolical Way of speaking, I observe that there is more of Flowers than Fruit; for what ought to be but just touched, you dwell upon. And in another Part towards the Middle, you have put together some juvenile Thoughts, which. are too volatile, fuit but ill with the Grave, and fall short of the Sublime. These are Errors which young Men are apt to fall into at first setting up for Preachers, and great Care should be taken to check all Sallies of this Kind, they found ill from the Pulpit. Endeavour as much as you can to make your Sermon all of a Piece, otherwise your Judgment will be called in Question. But indeed it is hard to prescribe Rules, where Men are swayed by Self-conceit and Affectation. Your Business is, to deliver the Word of God, and to utter nothing under. fo awful Authority that may seem airy or light, or that tendeth not manifestly to Edification; M 4

and therefore a serious Turn of Thought, with Gravity of Expression, is not only more decent and becoming, but also necessary, and more improving than all the Flights of a lively Imagination. This you must seek to accustom yourself to, and when you have learned the Art to put your Discourse into a just Method, your own Judgment will direct you to proper Heads to insist on, if you will but make that your Study, and to pass by every Thing indifferent or not useful, as well as impertinent, to the Matter in Hand.

MATT. v. 16.

Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.

Third Candidate.

THIS is a Precept which may very well be applied to all Sorts of Christians, but in a more special Manner to the publick Ministers of Christ's Church, the Preachers of the Gospel; and in this last Sense I shall consider it, as agreeing with the Context, because in the Verse foregoing, these are for their Eminency called the Light of the World; and the Words of the Text, immediately following, feem to intimate and explain what our Saviour's chief Aim and Defign was by that Expression, namely, that the Profesfors of the Gospel, and principally they who are in Authority in the Church, and whose proper Bufiness it is to guide and conduct the Flock, should make it their whole Study to appear in their Lives perfectly conformable to Christ's Doctrine, that whilst they preach to others, they may themselves be free from Reproach.

The general Doctrine arising therefore from the

Words of the Text is this,

That the best Proof a Man can give of delivering any Point of Doctrine, founded on the Word of God, so as others may conside in his Veracity, is to practise himself according to what

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he preacheth; or in other Words, the best Sort of preaching for the Conviction of others is by our

own Example.

Preaching hath in it fomething more, than either laying down the Law, or performing the Part of an Orator well; for who regards what Religion his Lawyer is of, who pleads his Cause to Advantage? He that speaks for his Fee, is no farther minded than as he fpeaks to the Purpose; but he that speaks from the Pulpit, is not supposed to be pleading a disputable Point, but to be inculcating some known Truth, which he is illustrating by Scripture and Reason; in order only to alarm the Impenitent, and to confirm the better Sort in the Principles of their Religion. He is not supposed to open the Law of the Gospel, with a partial View to any one's Cause, or to expatiate in a rhetorical Manner upon it, in order to captivate, but purely to inform and convince his Hearers; and therefore he adds Weight to his Words, not so much by Excellency of Speech and of Wisdom, as by a devout Zeal and Spirit in the Delivery, and efpecially when he proves the Doctrine by the Influence it hath upon his own Life and Conversation. For how skilful or learned soever a Man may be in dividing rightly the Word, yet it is impossible he should be able to do it to much Advantage, if the Arguments which he makes use of for the Conviction of others, seem to have small Influence on his own Practice. For how can he call that the Word of God, which doth not move himself, or improve his own Manners. The Disposition of Mankind is generally not to be directed in Things facred, but upon the highest and plainest Evidence, and he is not likely to do

do any great Matter by his Preaching, who is a plain Evidence against himself. The Lightof the Gospel cannot shine before Men by our Means, unless we glorify God by it in ourfelves, and then afterwards probably we may be able, by our Works, to teach others how to glorify him also. Christ Jesus chuses not now to clothe his Church with a Veil of Ceremonies, or his Ministers like Moses, with a certain outward Splendor appearing in the Countenance; these formal Tokens of Glory and Majesty are long fince done away, but there remaineth another Sort of Glory which far excelleth, and that is the Demonstration of the Spirit, which will diftinguish his Ministers by the Sanctity of their Lives, and recommend them to every Man's. Conscience in the Sight of God. Christ thinks. it Glory enough for his Church, to shew what a Change of Life his Doctrine is able to produce, . and that those whom he sends to minister the Light of the Gospel, should shine by renouncing the hidden Things of Dishonesty, that is, by a good Life, and by using only the same Plainness of Speech and Manners, which they learned from the Apostles, and which consisted more in a Variety of good Works than of Words. For the pure Word of God will have its due Effect on the Preacher, as well as others, if it hath not, Men will not liften to his spiritual Counsel or Advice; for even a Child is known by his Doings, . whether his Work be pure*, faith the wise Man. It is one Thing to be a good Christian, and another: to be a good Divine; but to be both together, is necessary in a Preacher, who is to bring forth in himself the Fruits of the Spirit, and not to hold the Truth in Unrighteousness. Zeal at Heart is never so much seen in Words as in Deeds; and it is manifest, that he is in earnest with me, who works with all his Might, as he would have me work. We are more obliged, and confide more in him who walks before for our Guide in the true Way, than to him who only tells us which way to walk; and we should be startled, and apt to suspect our fellow Traveller, under whose Conduct we are to make our Stage, should he leave us on the high Road, and go another Way himself. Example is a sure tho' a slow Guide, but its Authority is undisputed when it stands for a Proof of Integrity; for we can never call his Sincerity in Question, who is a living and exemplary Instance of the Truth which he avoucheth: On the contrary, when a Man stands no way fair in the Opinion of his Flock for a good Life and Conversation, he may preach and speak the Words of Truth and Righteousness, and yet all will be but as strange Incense before the Lord; as the tithing of the Scribes and Pharisees, without the weightier Matters of the Law; or as the Adjuration of the Sons of Seva, who were overcome of the evil Spirit. Never Man spake as Christ spake, and yet he enforceth all his Doctrines by his own Example. St. Paul was a learned Man, and yet how little he attributes to the enticing Words of Man's Wisdom! The Kingdom of Heaven, fays he, is not in Word but in Power *; and after mention made of his own Christian Way of Life in many Particulars, he addresses himself to the Corinthians in these Words; Wherefore I befeech you be ye Followers of

^{* 1} Cor. iv. 20.

me. For this Cause I sent unto you Timotheus, who shall bring you into Remembrance of my Ways, which be in Christ, as I teach every where in every Church. Which shews plainly, that though he were a learned Preacher, yet his Way was to refer to his own Christian Actions, as the clearest Testimony he could give of whatever Doctrines he taught, and that he would preach no other Way than he was resolved to practise himself. For Words cannot be made fo plain, but ignorant and weak Men may fometimes mistake or not conceive the full Import of them; but whatever we fee with our Eyes by way of Example, cannot be eafily mifunderstood; it is a shining Light to Men, which needs no farther Explanation. For the fole End of Preaching is for Edification, and he that fets the fairest Copy for our Imitation, will not fail to flew the Demonstration of the Spirit in his Manner of delivering the Word of God, will convey Grace to the Hearers; and without that all our Preaching is in vain.

Thus you fee how the general Doctrine in the Text stands supported by the Truth and Reason of the Thing, and by the Practice of Christ and

his Apostles.

Let us now enquire into the Use to be made of this Doctrine, first in respect to the Ministers themselves, and secondly in respect to the Flock,

which is to edify by their Ministry.

One Use which the Ministers of God's Word are to make of this Doctrine, is to consider what Station they have in the Church of Christ, and to act accordingly. They are no less than publick Officers of the Church, to let their Light thine before Men. So that others may walk

by it. That every Fault in them is not of the Nature of a private Transgression, which hurteth no other but themselves, but an Offence to the Publick, which hath great and evil Influence upon others; that it spreads like a contagious Distemper, and affects all about them; for altho' the Bulk of Mankind know well enough that they are not to follow ill Example, yet when any Failing in our spiritual Guide is visible, there want not some who are weak or wicked enough to think of that Failing too favourably in respect of themselves, and that if such a one be guilty of it, why may not they who are private Men imagine, that the fame may be very pardonable in them, and fo by Comparison bring themselves to judge of all Sorts of Vice, not in the Nature of Sin, but of human Infirmities.

Another Use to be made of this Doctrine by the Ministers of the Church is, to consider what: a dreadful Abuse it must be of their Office, to be themselves Examples of evil and unchaste Conversation, and give Offence to the Flock, of which they were appointed Overfeers. For certainly by this means they do much more Differvice to the Cause of God, and the Good of Religion, than they can possibly do it Service by all their Ministry. For what Weight cans they have with those, who look upon them as Hypocrites and Deceivers in all they do, who take upon them to impose that for facred Truth, which they see is opposite to their real Sentiments and Practices? When they fee that they are no way studious to serve God themselves, although they are preaching his Word, or administring his Sacraments; yea rather, on the con-

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trary, will they think, that all whatsoever is sacred and holy is defiled that comes through their Hands, or out of the Mouths of such unworthy Dispensers. That they are adding Sin to Sin, to provoke God to Anger with the whole Congregation, like the wicked Priests of Israel, by vain Oblations to God, whilst being unclean themselves, and without first putting away the Evil of their Doings, they presume to minister in holy

Things.

Let us now see what Use the People are to make of this Doctrine, of the Pastors being bound to minister to them, as well by Example as Precept. First, then, they may learn from hence, that they are bound to treat the good Pastor with Reverence and Esteem, as he is placed by Authority over them, to guide and conduct them in the Way to Heaven. Thosewhose Example we are to follow, we are supposed to honour; for in that Respect they are: fo far above us; they are our Masters and Teachers, to whom Honour and Reverence is due of Course; but they are more eminently so, who are spiritual Guides, and we honour God by it. By our Deference to them, both as Guides and Examples, we are faid to glirify God and our Father which is in Heaven, and if we pay them Deference, they will not fail to be instrumental Causes of producing all that Good in us. which we expect to reap by the Ministry of the Church. For it is a great Matter towards discharging all other Duties well, to reverence and esteem all those who are set in Authority over us, but more especially if they shew us the Way by their own Example; for that is acting the most friendly Part, and we cannot but love them for it. God is glorified by the joyful Communion and Fellowship which is hereby made between Pastor and People, his Will is then a doing on Earth, as it is in Heaven, and the Church begins to anticipate its own Glory, and becomes

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Secondly, Hence also the People are to learn that they are inexcufable before God, if they attend not to the Call of the good Pastor, who sets his Example before them to guide their Manners, as well as to inftruct them, in what they are to believe and understand of facred and heavenly

Things.

None but Infidels doubt that God is to be worshipped, and none but Deists that God alone is able to resolve us, in what Manner we are to worship him; and if he fends Messengers of his own to deliver his Will to Mankind, and to instruct us in the Way of serving him, by a Law which he hath laid down for our Rule, and in which we have Christ himself and his Minifters for an Example, we are furely inexcuseable if we refuse to hear them. These are they who by their Office are bound to call upon us in Season and out of Season, that is, constantly, and as often as the Church directs, to pay our Devotion to God in all the Forms of holy Worship, to speak the Words of Truth and Righteousness, as well for Information, as for divine Comfort; to propose the saving Remedies against Sin, and to offer the Means of confering Grace for the Purification of our Souls; to give spiritual and ghostly Counsel and Advice for Ease of weak and tender Consciences, and, when Need requires, to declare the Absolution which God, through Christ, is willing to

grant, in Favour of penitent Sinners, by the Prayer of his Ministers; and moreover to invoke a Bleffing upon the People in a folemn Manner, as often as they affemble together in Publick for divine Worship, and in private also, as far as is confiftent with the Ordinances of God, and the Practice of the Church. We are generally guided in the Settlement of our temporal Affairs by our Lawyers, in the Regimen of Health by Physicians, in defending our Citadels by the Soldiery, and the State by Politicians; and why not in our spiritual Concerns, by the Clergy and the Ministers of the Church? There is not any one of these hath a better Right to direct and rule in their feveral Spheres than the Clergy, and we may avouch it, not with greater Certainty or Authority. Therefore we must be inexcuseable before God, if we attend not to the Call of the good Paftor, who acting under a divine Commission, together with legal Authority of the State, is found in Doctrine, and exemplary in Manners.

A. D. I am as well pleased with your plain and free Stile, as with your easy Manner of Speaking. Indeed generally the one begets the other, and makes the Voice tuneable. I see you endeavour to tread in the old Path of the first preaching Resormers of our Church, and divide your Matter into Doctrine and Use; and I advise you not to be ashamed of it, however old and unfashionable a Way it be at present, where Affectation of Novelty in the Manner of Preaching has turned most of our modern Sermons into Essays. What is to be offered from the Pulpit is for Edification, and hungry Souls must be fed

with the fincere Milk of the Word, and not the Ears only tickled with quaint Expressions. The vulgar Sort cannot carry away any Part, though it be never so fine, if it be not solid and methodically accommodated to their Conceptions, in

the wholesome Form of sound Words.

I am now, my beloved Brethren, who are thortly to become fellow Labourers with me in the Lord, to address myself to you in another Manner than hitherto, having examined, and found your Sufficiency in Learning and Christian Knowledge to answer; so as I may with a good Conscience present you to the Bishop at your Ordination; and I take it to be incumbent on me at prefent, to exhort you earnestly to confider and weigh the great Trust and Charge ye are about to take upon your felves, and to admonish you of some Things which may be for your Service. But before I proceed farther, I think it is proper to apprize you, that the Age we live in is not famous for voluntary Offerings to the Church or her Ministers, as in former Times; well it is if the Clergy can keep and preserve their Rites and Properties by Countenance of the Laws; so that if you depend upon double Honour, for labouring in the Word and Doctrine, you may perhaps fall short of your Expectations. Consider therefore whether you can engage in the Duties of your Office, for the Good of Souls more than Maintenance, whether you have Patience to bear the Indifference and Ingratitude of Men towards their spiritual Pastors, and the unavoidable Contentions you must expect to meet with in discharging your Ministry, the great Diminution of your civil Rights and Properties, if you be passive, and unable to

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go to Law, the Envy and Grudge against you for your Tythes, too general even amongst those of our own Communion, as well as the causeless Malice of the Enemies or false Friends of the Church, and many other Discouragements apt to four the meekest Temper. The Stage of this World is daily representing a Tragedy of Errors, where the Clergy will meet with much to exercise their Pity and Patience, but little to rejoice in; and if you are not so Gospel-learned to find a Bleffing, When Men shall revile you and persecute you, and say all manner of Evil of you falsely, you have no Business in this Age to enter upon this Calling. But fince this is no more than what happened to the Prophets which were before you, and Christ hath promised to be with his Church, even to the End of the World, this ought to encourage you the more to a faithful and diligent Discharge of your Duty.

In order therefore to stir you up to think most seriously of this Matter, give me Leave to point out to you the Duty of a Clergyman, in the Exe-

cution of his Office, and shew you,

First, The Importance of this great Trust. Secondly, The Honour and Usefulness of it.

Thirdly, The great Care and Pains you must be at to discharge it faithfully, and the Dan-

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I. As to the Importance of this Duty of a Minister of God's Word and Ordinances, it is no less than a Trust of the highest Nature committed to our Charge, a Trust that requireth Strength in Grace, that is in Christ Jesus; a Depositum which is committed only to faithful Men, who shall be able to teach others. It is a Work that requireth the Hardiness of a good Soldier,

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to Fight the good Fight of Faith, to Reprove, Rebuke, and Exhort, in Season and out of Season, to Watch, and do the Work of an Evangelist, till we have finished our Course, as St. Paul tells Timothy.

It is the Labour of a Shepherd, who is always tenderly moved at the wandering of his Flock, feeking with Care and Diligence, to lead them into green Pastures, not only to feed beside the Waters of Comfort, but as Lambs among st Wolves, where you can never do your Duty well without Watching.

It requireth all the Skill and constant Attendance of the industrious Husbandman, in gathering in the Harvest, where the Times and Seasons must be wisely considered, and every Opportunity taken hold of, to bring the Seed to Persection.

It is a State for Life, where the Contract is no more to be dissolved, than that between Man and Wife, and therefore not to be entered upon unadvisedly, lightly, or only for sake of a temporal Maintenance, but reverently and discreetly for the Glory of God, and the Good of Souls, and not without an inward Call, from him who is the Dispensel of divine and spiritual Gifts.

Whoever therefore would lay himself out for this Office, must first consider whether he be called to it by God.

2. Whether he hath sufficient Talents equal to the Charge.

3. Whether he be refolved to execute the Trust carefully and diligently.

As to the First, by an inward Call to the Office of God, I mean no more than a fervent and hearty Zeal for the Service, purely for holy and spiritual Ends. For as to any enthusiastick Motions,

tions, by a divine Inspiration, there is no Reason to expect any Thing of the like, in these latter Ages of the Church, when Christianity is already fettled under the Protection of the Civil Magistrate. But how any one should dare to offer himself for holy Orders, who feeketh no more thereby but to advance himself in the World, and for temporal Advantage, is certainly a Matter difficult, if not impossible to reconcile with that inward Call of God, which the Church expects every Candidate positively to acknowledge that he thinks he hath, at the Time of conferring Orders by the Bishop. For the Love of this World is one of the greatest Obstacles to a good Life, and it is not to be imagined that he can be a good Instrument to promote Holiness and Piety by his Ministry, who is influenced to engage in this Office, chiefly from a The prime Motive therefore, worldly Principle. to this Profession, ought to flow from a holy and spiritual Design, to do God and Man that Service, which will answer the Call of an evangelical Pas-No Man with a good Conscience can offer himself to minister in holy Orders, who hath not within him fome reverential Awe, as well as Love of the Duty, and therefore must have prepared himself some Time for it by a virtuous, studious, and good Life; and after his Zeal for God hath gone fo far as to carry him into this holy Preparation, I suppose, it will not be doubted, if he seeketh and applies regularly for Orders; but he hath an inward Call to the Office, and if other ways fufficiently qualified as the Church directs, he hath a Right thereto.

But secondly, he is to consider and weigh within himself, whether he hath Talents suffi-

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cient and equal to the Charge and Importance of By this I do not mean a full and the Office. perfect Knowledge of all the holy Scriptures, or any mafter-like Proficiency in academical Learning, altho' these must be allowed by all Men to be great Helps, which we must seek to acquire by constant Study, in order to the due Execution of the Office, and are in some good Degree required in the eminent Doctors of the Church, but in Novices are to be supposed Qualifications, not always absolutely necessary before Ordination, unless in some moderate Degree, because good natural Abilities of Mind and Body, with proper Application, will foon lead to the superior Qualifications, as far as is necessary in the Pastoral Care. For to teach and instruct, is but one Part thereof; and Practice, together with a moderate Proportion of Study, will bring us into a Method of improving ourselves in the Knowledge of holy Scripture, and explaining it for the Edification of our Hearers; but every Pastor must be able to read the Scriptures properly in an audible Manner, and to pray with Devotion in the publick Service of the Church, to visit the Sick, and to administer the Sacraments. If he hath not Abilities to do thus much at least, he ought not to undertake the Office, for the Church cannot edify in a publick Manner by his Mini-It is very necessary that these Parts, which by many are esteemed perhaps the lowest, be as fully enquired into as our Sufficiency in Learning, for these are indisputably the fundamental Duties, in which a Minister ought not to be defective; and to read the Word of God distinctly and audibly, is as necessary as to preach or explain it out of the Pulpit, and perhaps thereby the

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the most Part of the Congregation is better edified, than by a learned Sermon never so well delivered. Also the devout reading of the publick
Prayers, and other holy Offices of the Church,
especially in the Administration of the Sacraments, is one of the highest Acts of the ministerial Function, and any Incapacity to do this, doth
disqualify us for the Office. Foreigners therefore,
and all those who are unacquainted with our Language, unless to officiate in Congregations of their
own allowed by Authority, and they who have
any natural Impediment, until that Impediment
be removed, ought to have so much Respect for
the publick Edification, as not to apply for holy
Orders in our Church.

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But Thirdly, Above all we ought to weigh well, and confider with ourselves, before we enter upon this Office, whether we refolve to execute the Truft with unfeigned Diligence, and unwearied Application to our Duty. For this is a Profession which we must not quit at Will and Pleafure, neither may we negligently perform the facred Offices which we have in Charge, as a Matter of flight Regard, or small Importance. He that hath put his Hand to the Plough, and looking back, is not fit for the Kingdom of God*. No Man must serve by Fits and Starts, or think it indifferent how he ferves. This is no Office of State, which a Man may part with, or refign, as he fees Occasion: It hath nothing of the worldly Confideration attending it, but by Accident; for the great Business thereof is, to make us think as little as may be of all the good Things of a temporal Nature attending it, lest they make us forget the important Busi-

^{*} Luke ix. 62.

ness we have to do, which is altogether of a holy and spiritual Nature. It we cannot reconcile ourselves to the Neglect of this World, the World will be apt to get the better of us, and make us neglect our Duty. Therefore let no Man enter upon this Office of a publick Minister in God's Church, who hath the World too much at Heart, for he will soon stagger in his Charge, will often

fail, and become negligent in his Duty.

But secondly, As to the Honour and Usefulness of a publick Minister in God's Church, one chosen and ordained to the Office by Commission and Authority from Jesus Christ; it must always be supposed that great Respect and Reverence is due to publick Officers, especially in the facred Ministry of the Church, where God himfelf feems to fland in Majesty, presiding over every Cause as it comes before him in Judgment, that the Process of his Court may be supported with Authority. Now we know that the Officers of the King's Courts are honourable, their Persons sacred, and not to be treated but with Respect, in the Execution of their Charge; if it be otherwise, it is an Offence to the Majesty of the Prince; and may we not allow as much to the Officers of the Church, in the Exercise of their facred and spiritual Functions? For altho' they be bound to attend the Call of the lowest, as well as of the highest of the People, and to be ready to minister to them upon all Occasions, yet their Service is in Matters of the highest Nature, greatest Importance, and most necessary Consequence. towards their eternal Salvation, and therefore cannot but carry with it that Significancy and Seal of Authority, which must al-Ways

ways command Reverence and Respect to their Persons, if it were no more but out of Regard to their Commission. And indeed the Clergy want and need this Honour and Respect more than Civil Officers, for these have the Magisstrate's Sword always at Hand, to punish Insults when committed against them in the Execution of the Laws, but the Clergy have no temporal Weapons to defend them; their Innocence and Wisdom is all they have to support their Authority here in this World, for if the State doth not countenance them with Honours and Revenues, the Church cannot give it them for their

Well-being in this Life.

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Then as to the Usefulness of this Office of a Clergyman; if there be any Thing in initiating a Member into the Privileges and Advantages of the Church, in washing out the Stain and Malediction of the whole Race of Mankind under Adam by Baptism; if there be any Thing in reading publickly the Word of God to the Congregation, and in explaining and commenting upon it for the Edification of Souls, or in praying after the devout Forms of the Church; if there be any Thing in instructing Youth in the Rudiments of Religion, according to the Church Catechism, in visiting the Sick, Poor, and impotent People, in taking Cognizance of their Estate and Condition, and exhorting others to bestow some charitable Benevolence, and private Alms, or other parochial Contributions, for their Support; or in affifting the Priest at divine Service in Publick, preaching and baptizing in his Absence, if licensed thereto by the Bishop, which is the proper Business of a DEACON in the Church. N

Or if there be any Thing in administering the holy Sacraments of our Lord's own Institution, in acting with Diligence, to banish and drive away all erroneous and strange Doctrines, contrary to God's Word; in using both publick and private Admonitions, as well to the Whole as to the Sick, when Need and Occasion shall require; in offering up daily Prayers and Praises to God, in reading the holy Scriptures, and in fuch Studies as help the Knowledge of the same, in order to teach and explain them to the Congregation, laying aside the Study of the World and the Flesh, diligently framing and fashioning ourselves and Families, according to the Doctrine of Christ, as Examples and Patterns to the Flock, maintaining and fetting forward Quietness, Peace, and Love, amongst Christians, and administering both Advice and Comfort to those who are more particularly committed to our Charge, which is the proper Business of a PRIEST in Christ's Church. Or if there be any Thing in exercising Discipline in such a Manner as required by Authority of Christ in his Church, calling upon God, by Prayer, for a true Understanding, and faithful Discharge of the same, that you may not only be able to teach and expound wholfome Doctrines, but to withstand and convince Gainsayers by the Sword of the Spirit, both publickly and privately calling upon and encouraging the Faithful in the Difcharge of their Duty, shewing Tenderness and Compassion to the Penitent, as well as Resolution and Constancy against obstinate Sinners, that the Adversaries may have nothing to object against you, whilst you use only such Authority, as God and the State have put into your Hands, to correct and reform the Unquiet, Disobedient, and Criminous; being prudently watchful, and faithful in ordaining fit Persons for the sacred Miniftry, laying Hands only upon fuch, of whose Abilities and good Lives you are well informed; and being merciful for Christ's Sake to poor and needy People, to all Strangers and others deftitute of Help; if there be any Thing in obeying and following the Motions of God's Spirit, in being truly called according to the Will of our Lord Jesus Christ, and under such a Persuafion, together with the Order of this Realm, and Authority from the State, you enter and take this Ministration upon you for the Glory of God, and the Edification of his People; which is the proper Business of a BISHOP. If there be any Thing in all and every of these Ways of reconciling Man to God in promoting Obedience and Submission to Government, and brotherly Love and Charity amongst ourselves; if either in Part, or in the Whole, this Ministry be useful for these Ends, then the Office of a Clergyman must be the same in all these Characters; and it must be allowed also, that to minister and serve in these holy Offices, is not for every one to take upon him, but for fuch only who are ordained and commissioned to it by God's Ordinance, and the Authority of the Church; for where Majesty is concented, and that must needs be in all Matters of diving Worship, no Officers are presumed to serve, who are not of God's own chusing, by some Authority derived from him.

There are indeed a Sort of Men who think this Profession to be all Priestcraft, and of no good Use to Mankind, and there are who think also, that no Society, or Government, or Laws, are of any Use, but would rather that Anarchy and Mis-rule should take Place; but I suppose that no fober-minded Man is in Love with fuch Principles, or that any Man of Reason can do otherwise than detest and abhor them. For doubtless the Clergy are a most useful Body of Men, useful to the Church, and useful to the State, and ought to be regarded if it were no more but on Account of human Policy; for when Religion meets with due Countenance under their Administration, both the one and the other will flourish.

Having now shewed you the Importance, Honour, and Usefulness, of this Office; I come, in the third Place, to shew the Danger of abusing it; and how easy it is, without the greatest Care and Pains, to become deficient in this Duty; the Consequence of which is still the greater, and much worse, from the Consideration of the Importance, Honour, and Usefulness, which necessarily follows the regular and faithful Discharge of the sacred Ministry.

Men of high and eminent Station, amongst whom I must reckon the Clergy, for sure the Eyes of both high and low are upon them, ought to think that every Failure in Duty in them is doubled in the Opinion of the World; for little Allowance will be made in their Favour, as the Judgment of Men stands at present, for Inadvertency, casual Accidents, or even for human Frailty; therefore it is always highly incum-

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bent upon us to watch; for as St. Paul faith, there is no being strong or standing fast in the Faith except we watch*. And our Saviour faith to his own Apofiles, Watch and pray that ye enter not into Temptation +. Dangerous it must be for any ministerial Servant, who is in waiting, to be out of his Master's Call; but what a Crime must he be guilty of, who is not fit to be called to his Duty! This is a Confideration which ought to weigh more with a Clergyman, than many other Men in Office; because altho' he hath his stated and settled Hours of officiating in Publick, yet he hath also other accidental but frequent Calls for private Ministration, of which he can have fometimes but short Notice, and yet he is obliged to be always ready and at Hand to attend them. Fearful and dangerous it must be surely in some Circumstances, where the important Concerns of a Sinner require ghostly Council, to want the Affistance of a Clergyman, but it must be as much fo to that Clergyman, who abusing his Time and negligent of his Trust, makes himself not fit for executing his Office, at so critical a Season. There are several Things which casually interfere with our Duty, Want of Health, and sometimes in nice Points a Defect of Learning, and natural Abilities in some, tho' in other Respects perhaps no way unworthy, and sometimes also Accidents unavoidable in domestick Life; Part of these are incident to all Men, and therefore as far forth as we have given no Occasion. manifestly to lay the Charge of Offence at our Door, they are excusable; but if there be any

^{* 1} Cor, xvi, 13. † Mat, xxvi, 41. Defi-

Deficiency in Duty thro' our own Default, there is no screening it from God, as we may pretend to do from Man, under the Notion of one or other of the foregoing Causes of our Inability. It is a great Matter to execute a Trust of fo general Concern well and without Censure; it is more perhaps than can be expected; but the least we can do is to satisfy our own Conscience that we be without Self-blame; but how can any flight or superficial Service be able to do that, much less any plain Neglect or Abuse of our Duty! That is a fad Case, where a Man hath a Multitude of Accounts upon his Hands, which must be answered, and he hath nothing to plead for himself but Inadvertency and for reign Avocations! A good Builder, faith our bleffed Saviour, fitteth down first and counteth the Coff *, and examines whether he be able to finish; and fo ought every one who intendeth to take the Office of a Clergyman upon him: First he must propose to forsake the World, and the good Things thereof, if they happen to fland in his Way; he must not think that his Office is to advance him in it; for if the Salt bath loft its Savour, the whole World will not feafon it. This is an Admonition to be laid to Heart feriously by all Candidates for Orders in the Church of Christ, who ought to set out in their Ministry, with despicable Notions of the Things of this Life; and there is no readier Way to do this, than to feek the Office out of pure Love to God and Religion; for if that once gets into the Heart, this World will foon out of Course.

It may be some think this hard, if not impossible to be supposed in young Men; but for all that, if a Man will not learn in his Youth to do it, it will be much harder to get an Ascendant over ourselves, so as to be able to do it in an advanced Age. We are so riveted to this World by living long in it, that until old Age doth wholly break off our Affections, by some Decay in the Understanding as well as in the Body, so that it may be truly faid, that the World is rather leaving and losing us, than we the World, you will fearcely fee Fathers lefs engaged, and taken up with fond Notions of Life than their Children. Whoever begins early to apply himfelf strictly to the Service of G.d, will affuredly find less Difficulties upon him in renouncing the World, than the Aged; and therefore as it is inconsistent with the Duty of a Clergyman, to take that Office upon him, chiefly for fake of Maintenance; so also is it inconsistent with the Temper of those who are naturally disposed to scheming for Fortunes so early, to give it over, let them live never fo long; and I may offer it not only for the Sake of Decency in Religion, but also as a Piece of worldly Policy, to all those who are thus disposed to turn their Thoughts to fome other Profession, where they may shew their Parts and Abilities, more confistent with their Characters, and wherein they will not fail both to make a better Figure, and to raise a greater Fortune perhaps than in the Church. But who can think, with a good Conscience, of exposing his Soul to such Temptations, as must necessarily follow a divided Interest, between God and the World? Who can think there is N 4 not

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not a great deal of Danger, in engaging in this Office without a Call from God, without a zealous Intention of officiating as Servants devoted wholly to him? But this Danger lieth not in the Use, but in the Abuse of our Ministry. Therefore after having proved our Sufficiency to others, and fatisfied our own Consciences, we may reasonably hope to be successful in our Ministry, if we apply ourselves diligently to the Service; at least to be out of Fear of abusing the Office, if there be no Want in us of Zeal and Devotion; and that can never be when we have the Duty at Heart; but whenever Devotion cools, the Service will be faint, and then we shall certainly fall into some negligent Way of officiating, which is a great Abuse; for there must be some Life and Spirit required in performing religious Offices in the Church, otherwife we feem in the Service to have neither Regard to God nor Man, as if we were only casting off a Burden, and cared not what became of it. This is neither to edify others, nor acquit ourselves, and the Church rather loses than gains by fuch Service.

What a remarkable Difference there is in the same Prayers, by the different Manner of delivering! And we may say the same of Sermons. The Appearance of Zeal and Devotion at Heart, with any Sort of distinct Pronunciation, and a tolerable Share of Judgment does all. The Tone of the Voice is different in all Men; no two but are specifically distinguished from one another in the Utterance of their Words, but that doth not in the least hinder the Devotion from being alike in all, and the Efficacy

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of all from being the same, who pray by the publick Liturgy of our Church. Piety also and Zeal in God's Service, shewn in so publick a Manner, enliven our Attention, and that helps very much towards Edification, makes sometimes an indifferent Performance prevail, where an elaborate Argument, prosecuted less devoutly, would be in little Esteem with a Christian Audience. For there is something so engaging in the holy and devout Performance of sacred Offices, that it affects the whole Congregation, and begets Awe and Reverence even from the indevout Part, who are scatterly ever so hardy, as to give publick Offence to God

and good Manners.

But if on the other Hand the Minister be careless in officiating, if he huddles over the Offices, as only intent to have the Business over; if he be not diligent to improve himself by Study in the Knowledge of holy Scripture, for the better Edification of those committed to his Charge, that he may teach them nothing for Doctrine, but what is fairly to be proved and concluded by it; if he be not ready to administer the Sacraments in due Manner, and to be obedient to the Discipline of Christ, as this Church and Realm hath appointed according to the Commandments of God; if he be unconcerned at erroneous and strange Doctrines, or unfaithful in the Charge he hath taken upon him, to banish and drive them away, according to his Power and Ability by the Word of God, by Exhortations and Admonitions publick and private for that End, and also for Reformation of any other Failure, whenever it appears to come within his Province, visiting both Sick and Whole, as Occalion

casion shall require: But above all, if he layeth himself out too much for this World, and confequently cannot sail of being deficient either in Watchfulness, Sobriety, or good Behaviour; if he knoweth not how to rule his own House well, to keep his Children in Subjection, and a decent Gravity in his Family: In any one of these Respects, if he faileth, he abuses his Duty.

How little Time therefore hath any Minister of our Church, who seeketh faithfully to discharge his whole Duty, to spare for the Things of this Life! So that, of Consequence, if he goeth thro' all the Parts of his Office well, he cannot have so much idle Leisure or Acquaintance with the World, as to fall in Love with it; for he must be in Dread always, lest his Time spent that way be so much misspent, if it doth exceed in any Degree the necessary Calls for Life and Mainte-

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nance of himself and his Family.

Thus you see, my Brethren, those Things which abuse the Office, that make a Clergyman despicable in the Eyes of God and Man, that affront Religion, and encourage Insidelity, that sow the Seeds of Error in the Church, and of Rebellion in the State; for surely as there never was a Civil War carried on, but had some bad Clergyman to push it forward; so also the only best Remedy and Antidote against Heresy and Sedition, is a good and pious Clergy; for Religion and Government are equally sounded, and no other way to be established, but by the regular Discharge of the Laws of God, and they cannot be put in due Execution in a holy and

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and spiritual Manner, but by the Officers of the Church.

But above all, my Brethren, be careful to feek and preserve a good Reputation; for altho' we are not to love the World, yet it is neceffary for us to keep fair with it. Study to give no Offence by any Moroseness and Singularity of Behaviour in indifferent Matters, for even your temporal Concerns, with those with whom you must have necessary Intercourse, will often occasion Disputes, and some hard Thoughts. on your Conduct; but if you can keep up a good Name with them, you can hardly fail of Success in your Ministry; and to do this there is but one fure Way, and that is by a good Life and Conversation, which is equally in the Power of all, be their Parts greater or less. A. Man offers himself but with an ill Grace to his Parishioners in discharging any sacred Office, who hath any known Blot in his Character, efpecially of an immoral Nature; for how can he pretend to do his Duty well, to decry Vice and propagate Virtue and Religion in the World, who cannot shew his own good Works before Men, for a Proof of his Doctrine or Devotion? A Minister of the Gospel must let his Light so thine by Example, that it may work upon others by the Influence of his own Practice, as well as by Instruction in Christian Knowledge; otherwise he may preach and pray, and do the other Offices of his Function never so regularly, and yet be all the While an unfruitful Minister of God's Word. But the Case is quite otherwife with a Man, who stands fair in the Esteem of

of the World for a virtuous and good Life; his Qualifications are doubled in the Reverence and good Opinion which his Flock have of him. Whenever he speaks in the Way of his Office, it is with Authority, or even out of it, he is wellheard, and always respected. It rarely happens but such a Clergyman, if he have any tolerable Capacity, is accounted an eminent Preacher, a notable Casuift, and remarkably excellent with the Bulk of his Parishioners in all Parts of his Profession; nay, with not a few he shall be, if learned, a wife Counsellor at Law, a consummate Politician, a professed Physician, as well as Divine; and indeed he is able to do a great deal of Good in all these Faculties. Can any Man then, who stains his Reputation by Immorality, be fufficient for the Cure of Souls, when fuch good Effects may and ought to be expected from the facred Ministry? Will any conscientious Parishioner advise with him on any Point, either within or out of his Profession? Will he depend much on his Veracity or Knowledge, who preacheth more than he thinks fit to practife?

How careful then should he be, who enters on the Calling, to recommend and maintain himself by a fair Character! Every ill Step he makes in Life, is a Bar to keep him out, and disqualify him for the Business of a Profession, which is inconsistent with Immorality or profligate Manners. Men will venture to trust a Lawyer with the Settlement of their Estates, a Physician with their Health, and the Army with their Desence in Time of War, be

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their Principles of Religion what they will; but no wife Christian will trust a Divine with his Soul who is a known Profligate in Life and Conversation. It confounds all the Ends and Defigns of Christianity, and stops the Progress of Virtue and Religion in the World, to be under the Tuition of Men unfound in Practice, though professing sound Doctrine: There is no good Prospect in depending upon such; for the Jealoufy of others will evermore stand in the Way of their Instructions, and remain a dead Weight upon them. To practife as we profess on an erroneous Principle, is, no doubt, criminal in its Nature; yet it is such a Crime as carries with it some fort of Plea, and the Face of an Excuse; but to practise contrary to what we certainly know, openly preach and confidently profess, is what neither God nor Man can bear without Detestation and Resentment. It blasts a Man's Reputation so as he can do no great Matter of Good ever after, either for himself or others, even in the Way of temporal Dealings with Men, much more in Spirituals. For the Ministers of God are sent into the World, to persuade and instruct in Love without any Force on Conscience; and how shall they be able to do that by Persuasion, which seems to come out of the Mouths of such Men loaded with Hypocrify, to impose upon others? Miniiters of loofe Behaviour and unguarded Manners, are the most unqualified Persons in the World to act in religious Concerns for the Good of Souls; for if they know not how to take Care of their own, can they with any Reason be supposed to look after others, with any Degree of

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Love and Faithfulness? Without something of Saint-like Innocence few have Skill enough to blow the Trumpet in Zion, and found the Alarm of God's Wrath to the Unconverted, to cause the Heart of Man to tremble, and turn unto the Lord for a Bleffing. Repentance and Faith are Bleffings which we indeed receive at the Hand of God as his Gifts, but yet they ordinarily come by hearing the Word of God, and who will readily open their Hearts to receive it from the Mouth of an unworthy Apostle or Minister, whose Manners give Offence, altho' it be the Power of God unto Salvation to every one that believeth; who will believe their Report? We find the Obstinacy of the Yews was able to withstand all the divine Preaching of Christ himself, because there went about a false Report of him raised by the Pharifees, who not being able to oppose his Doctrine, or to refift the Force of Reason with which he spoke, resolved to desame him in his Life and Manners; Behold, say they, a Man gluttonous and a Winebibber, a Friend of Publicans and Sinners; and in the Christian Church the Case will be much worse, altho' we should speak with the Tongues of Men or Angels, and have not Charity, that is, not only are without the Perfection of Christian Love, but are deficient in moral Goodness and Righteousness, which are the ordinary Fruits thereof, (which is much more than not being nicely exact in Ceremonials, which was all the Jews had with any Shew of Reason to object against our Saviour) we shall find Men as obstinate in this Age to edify by all we can fay or do for them, in the Way of our Office. Men are led by the Evidence

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dence of Sense sometimes into the better Formation of a rational Judgment, and why may they not be fometimes staggered in their ordinary way of thinking, by fomething that looks like sensible Evidence against them? If we hear a Man, who lives like a Heathen, talking learnedly in the Language of the Gospel, some, who know nothing of his Conversation and Manners. may think he is delivering a good Christian Lesson; but there will be perhaps others strangely given to doubt, and apt enough to suspect, that there may be in him some Spice of Priestcraft and Hypocrify lurking under the fanctified Face of Christianity. Surely One immoral Clergyman doth more Hurt to the Caufe of God and Religion in the Church, than Ten good Ones can rectify! St. John bids us not to believe every Spirit, but to try them, whether they be of God *. And again, Let no Man deceive you; he that doeth Righteousness is righteous, even as he is righteous +. This is the only Way to try a Spirit, which we are to trust to and believe. Mere notional and speculative Knowledge is not enough to recommend a Preacher of Righteousness, but such must also lead a righteous Life, and by his own Example in doing the Work of Righteousness, shew that he is indeed righteous. For St. Paul tells us, Satan himself sometimes is transformed into an Angel of Light.

Let us all therefore not only watch over the Flock, but over ourselves, that no Blemish appear in our Lives, to wound the Spirit of our

^{*} Chap. iv. I.

[†] Chap, iii. 7.

Friends, or open the Mouths of our Enemies against us; and since to us is committed the Word of Reconciliation, let us give no Offence in any Thing, that the Ministry be not blamed, but in all Things approving ourselves as the Ministers of God*.

* 2 Cor. vi. 3.

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SOME

THOUGHTS

CONCERNING A

PROPER METHOD

Of Studying

DIVINITY.

By the late WILLIAM WOTTON, D.D.

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HE following Papers were drawn up at first by Doctor Wotton for the Use of a Friend, but were afterwards improved and enlarged by him, with a Design to make them publick. It was

with this View that the deceased Author put them into my Hands; and I do assure the Reader, that they are exactly printed from his Manuscript, without any Addition, Diminution, or Alteration, whatsever.

April 9,

A TANA PARA THE MERCHANT when you are not the standard of the party in the said real train realizable states and Later trees to the second real states and the second real states are second real states and the second real states are second real states and the second real states are second real states and the second real states are second real states and the second real states are



SOME

THOUGHTS

CONCERNING A

PROPER METHOD, &c.

SIR,

T is so long since I promised you my Thoughts concerning a proper Method of directing our Studies in Divinity, that I have been several Times tempted to think it the wisest Way rather to break my Promise, than, at so great a Distance of Time, to go about to keep it. I have Reason to sear you will suspect me of Vanity, as if I took so long a Time, that you might expect from me something extraordinary,

done by much greater Men than myself. Lazines, in Truth, has thus long kept me from making good my Word; and even that has had an Influence upon me so long, that at last I was ashamed, and, as Men often are in greater Cases, disheartened, and at a Loss where to begin, since I could not begin without confessing a Fault. But since it is never too late to amend, I have at last resolved to set down what you here see,

which is entirely submitted to your Censure.

The first Thing which a Divine is to study is the Scriptures. To be thoroughly acquainted with the Design and Intention of God in both Covenants, is absolutely necessary to every one that would be a Preacher of the Gospel. Now fince the new Covenant cannot be exactly understood, without knowing the Old; and fince the Knowledge of the Old requires an Acquaintance with many and various Things which are peculiar to the Jewish Nation; I would therefore propose, that the Old Testament should be carefully studied in the first Place. I have often wished, that (at least) a competent Skill in Hebrew were a necessary Qualification for Orders with us, as it is in Holland; because then Students in Divinity would not be obliged at every Turn to take Things upon Trust, which otherwise they must be forced to do. But that I shall wholly wave at present, and propose nothing to our Student that requires any learned Language besides Latin and Greek, in both which, together with a Course of Academic Learning, I take it for granted he is not to Teek.

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Now to understand the Account of the Fewish Polity, as we have it described in the Old Testament, Dr. Spencer's great Work De legibus Hebræorum, Outram de Sacrificiis, Reland's Antiquitates Hebraica, and Cunæus de Republica Hebraorum, will be sufficient. These Books, studied with Care, will make a Man as good a Master of the Letter of Mojes's Law, and of the Nature of the Fewish Occonomy, as he needs to be, unless he intends to be a Master in that Learning. . If he would be very exact, he may add Selden's Tracts, De Synedriis, De Jure Naturali & Gentium juxta Leges Hebræorum, his Uxor Hebraica and De Successione in Pontificatum. Selden's Way of Writing is obscure and intricate, and his Digressions are many and long; but then the uncommon Variety of Things worth knowing compensates for the Trouble. But I would not advise our Student to begin with him, for more Reasons than one. At the Bottom he hated the Hierarchy of the Church of England, and he feems to have been never better pleased, than when he could flew his Learning, in gathering together what he apprehended might do it a Prejudice.

If our Student would know how the Jews allegorized almost every Thing in the Mosaic Dispensation, he need only read Philo Judans. If he would see what Accounts they gave of themselves to the Gentiles, let him study Josephus. If he has a Mind thoroughly to understand those Traditions of the Scribes and Pharises, for which they are so severely rebuked, by our blessed Saviour in the Evangelists, he will find a compleat System of them in Surenbu-

fus's Edition of the Misna, with the Commentaries of Maimonides and Bartenora. The Milna is the Text of what the Jews call the Talmud, i. e. the traditional or oral Doctrine, which (as they pretend) God gave to Moses upon Mount Sinai, which, tho' it was not put into Writing, till after the Destruction of the second Temple, yet was, (if you will believe the Jewish Masters) carefully handed down from Age to Age, till that Time. Surenhusius has printed the Text of the Misna * in Latin and Hebrew; the two Commentators are only in Latin. It is a noble and authentick Collection of what the Tews have built upon Moses's Law in every Particular, If our Student cares not to go thro' that voluminous Work, Reland's Hebrew Antiquities, and Dr. Lightfoot's Works, will perhaps be sufficient. Lightfoot's Hora Hebraica upon several of the Books of the New Testament should be read with Care; and Reland's Hebrew Autiquities, which are very fhort, should be got almost by Heart, by those that will sit down with a general Knowledge in these Matters, and yet would not be wholly ignorant of them. If one would know the Customs of that Nation at this Day, which are very well worth knowing, F. Simon's Translation of Leo Modena's Tract of the Rites and Ceremonies of the Jews, Fleury of the Manners of the Jews, (which is an admirable little Book) and Buxtorf's Synagoga Judaica, will give him ample Satisfaction. For Commentators upon the Old Testament, Grotius and Le Clerc

^{*} Dr. Weston has fince published two Titles of the Misna, viz. Subbath and Eruvin, with an English Translation and Annotations, Land. 1718.

Should

should be carefully studied. I am aware, that many People will wonder, and not unjustly, hat I should advise the reading of Mr. Le Clerc's Commentaries upon the Bible: And I do confess that where a Prophecy, a Miracle, or a Mystery, comes in his Way, he must be read with Caution. But in other Things, he may be studied and relied upon as a prudent and a judicious In-

terpreter.

The whole natural History of the Bible is exhausted by Bochart in his Hierozoicon; as the Account how the World was peopled after the Flood is in his Phaleg. If our Student would see Variety of Interpretations upon difficult Places, Pool's Synopsis Criticorum, and the London Critics, which have been lately reprinted in Holland with Additions, will satisfy his Curiosity. I had like to have forgot Bp. Patrick's Expositions upon a great Part of the Old Testament, in which there is great Learning, and great Variety, and what

will fave the reading of many Volumes.

When the Old Testament is thus made easy, our Student will go to the New. There too Commentaries are necessary: Grotius and Hammond, of Le Clerc's Edition, are the most confiderable. Lamy's Commentary upon the Harmony of the Gospels is of admirable Use to understand. what our Saviour did and taught. He adjusts the Time of every Thing that is mentioned in the Evangelists with great Exactness, and by that means clears many and important Difficulties, which had escaped the Diligence of those that went before him. Pearfon's Annales-Paulini contain an accurate Hiftory of the Actions of St. Paul. Dr. Whitby's Annotations upon the New 0.5, Tes

Testament, are very well worth reading, and even. those who perhaps may not agree with him in every Thing that he fays, yet must allow him to be an Interpreter, from whom many very useful Things may be learnt. The Hiftory of the Canon of the New Testament is fully, and with incredible Diligence and Exactness, delivered to us by Dr. Mill in his Prolegomena to his noble Edition of the Greek Testament. But for a constant Interpreter of the Text of the New Testament, I would recommend St. Chryfostom to a Preacher, beyond all the Commentators that ever wrote. His Explications are very judicious. He seldom allegorizes; and goes to the Bottom of almost every Thing which he undertakes. His reducing all Things to Practice by those moral Discourses which are annexed to all his Interpretations, and his noble and eloquent Harangues upon all manner of Christian Duties, will be exceedingly useful to any one, whose Business it is to instruct the People out of the Pulpit. The Truth is, St. Chrysoftom alone, well digested, will go a great way to form a folid and an eloquent Preacher. His Commentaries are well epitomized by Theophylact, and not ill by Oecumenius. Theophylact is plain and short, and easily intelligible by any Man. that understands the Text of the Greek Testament.

When our Student has gone thus far, he will be competently well acquainted with the Charters of our Religion, and when he understands the Tenure by which we hope to hold hereafter; he will be able to clear that Title to others. But I would not have him rest here. An Acquaintance with the Wiles of Satan, which

in every Age have been various, and have operated variously, will be of unspeakable Use. The first Enemies of Christianity were Yeurs. and Heathens. By the Text of the Old Testament, well understood, we shall be able sufficiently to confute the Reasonings, and defeat the Pretences of the former. To know how the first Christians opposed the latter, the ancient Apologists ought carefully to be studied. The first Fathers were in Deed, as well as in Name, Apostolici. The most ancient of them, who in the Greek Church were read along with the Canonical Scriptures in their publick Assemblies, are admirably well turned into English by our truly great Metropolitan. Cotelerius has printed them in Greek and Latin, and his Edition has been lately reprinted in Holland by Mr. Le Clerc. The chiefest Apologists are Justin Mortyr, Minutius Felix, Tertullian, Athenagoras, Origen. against Celsus and Eusebius in his Discourses of: Evangelical Preparation and Demonstration. These last contain a noble Treasure of ancient Learning. Eusebius in Greek and St. Augustine, De Civitate Dei, in Latin, have rifled the Gentile Stores, and made the Heathen Learning exceedingly subservient to the overthrowing the Heathen Religion. To these I may add Glement. Alexandrinus's Stromateus, and Theodoret De Curandis Gracorum Affectibus, and then you have the most considerable Books of that Kind, which are preserved to us of the Ancients. In Justin. Martyr's Dialogue with Trypho the Jew, we fee what Weapons the first Christians used against that Nation. The Discipline of the Primitive Church we see in Ignatius's and Cyprian's Epi-Ales, Q. 6.

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ftles, and in some of Tertullian's Pieces. Ignatius's and Cyprian's Epistles should be thoroughly digested, if we would bear up successfully against the Opposers of our Hierarchy. Along with these I would advise our Student to read Eusebius's Ecclesiastical History, (Valesius's Edition is incomparably the best of him) and the other Greek ecclesiastical Historians. If that Edition be not at Hand, Dr. Shorting's English Translation may be used, who has abridged Valesius's Notes with

great Judgment.

When the Empire became Christian under Constantine the Great, a new Scene opened, and instead of joining against the common Enemy, Christians fought against one another. They had indeed some Contest with Heretics before, but the Opinions of many of them were monftrous, not far extended, and most of them shortlived. If our Student be curious to know what they were, he may be fully fatisfied in Irenaus, and Epiphanius. The Truth is, the common Danger united the Christians in those Days, and frequent Persecutions kept those who were constantly preparing for the fiery Trial, in a good measure uncorrupt in the Faith, as well as exact in their Conversations. What I say here will be better understood from Dr. Cave's Primitive Christianity, and Fleury's Manners of the Ancient Christians, than from any Thing which I can add of my own. Their first Disputes, when they were quiet abroad, were concerning the Mysteries of our Faith among themfelves. The State of these Controversies will: be well comprehended by the Ecclesiastical Histories of Socrates, Sozomen, and Theodoret, and

by the polemical and apologetical Writings of St. Athanasius, which may be perused in a small. Time. And what the Orthodox believed uponall these Subjects, is beautifully delivered in very

many Discourses of St. Chrysoftom.

The History of the Donatists, whose Schism broke out in the West, about the Time that Arianism began to enflame the East, should likewise be known. It will be useful in the present Age, when Ecclesiastical Discipline, and indeed the whole Power of the Church, has been so impudently ridiculed. St. Augustine's Tracts against the Donatists, and Optatus's Discourse of Schism against Parmenianus, will give a sufficient Taste of the Ancients Way of reasoning upon these Subjects.

If our Student would know, in the general, what the Decisions of the ancient Church were in its Councils, Caranza's and Cabassuius's Summs will satisfy him; and the History of their several Meetings is accurately written by Du Pin, whose Account of Ecclesiastical Writers is undoubtedly.

the best we have.

But I suppose it will be expected, that I should now come Home. An English Divine is obliged to preach to the People of England, and to defend the Faith and Discipline of the Church of England against all Opposers. The Manner of our preaching now, which is come to an admirable Height, is chiefly to be learnt from the Preachers since the Restoration of King Charles II. and among them Archbishop Tillotson is unquestionably the greatest Man in that Way. The Sermons which he published himself differ so much from his posthumous ones, that one would

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would hardly think many of them to have been written by the same Man. Art, and Elegance and Perspicuity, appear in the utmost Persection in the former; and when I would labour to compose a Sermon with the utmost Care, I would prepare my Mind, and confequently my Stile, with reading some few of those Discourses beforehand. To some of his posthumous Discourses. he put his last Hand. The rest shew great Judgment and Knowledge of the holy Scriptures; and being composed with wonderful Familiarity and Easiness of Stile, without any Affectation. of Eloquence, may be imitated with Advantage by one that would speak to a plain unlearned. Audience; and therefore to a Preacher, who is not supposed, as Bp. Sanderson says, to preach ad Aulam, they will be very ferviceable; to whom for the same Purpose I would likewise recommend Mr. Bragg's Discourses upon the Parables and Miracles of our Saviour; especially if he: would learn to emancipate himself from the Slavery of using Notes; which is never to be done: by endeavouring to imitate the brightest Patterns,. or copying after the most laboured Compositions... But here, fince I have mentioned preaching: without Notes, I would earnestly advise our Student not to attempt it, till he is so far a Master of his Profession, as that he can, upon any Occasion, produce out of his own Treasure, Things new and old. Otherwise; what he says will be-Tattling, not Preaching. Before Archbishop Tillat fon's Time there were not many considerable Collections of Sermons, except Gataker's and: Sanderson's. In Gataker's Sermons (suitably to the very great Learning of the Man) there is a won+

wonderful Variety of useful Matter, but his Manner is not now to be imitated. What Bp. Sander fan has writ is all Gold, and thoroughly refined. His Judgment is exquisite, and not a: Word is to be loft; but he is rather to be digested than copied. The Preachers since Tillotson are obvious; so I shall name none but Dr. Barrow, who with his extensive Knowledge, and rare Copia of Words (in the Choice of which, it must be confessed, he is not always exact), feems to have purposely collected whatfoever could be possibly said upon any Subject. No-Man that reads Dr. Barrow upon any Subject which he has handled, needs rack his Invention for Topicks, upon which to speak, or for Arguments to make these Topicks good.

If our Divine is obliged to be a constant Preacher, it will be necessary for him to have what is commonly called a Body of Divinity, inhis Head. In order to that, I would advise him first to begin with Grotius, of the Truth of the Christian Religion, which should be in a Manner got by Heart, and when that is well: digested, he may then, with great Profit, go. through with fome general Systems of Divinity. Of these I would recommend four; two written by our Divines, and two by Foreigners. Our own are Bp. Pearson's Exposition of the Creed, and Bp. Burnet's Exposition of the XXXIX Artides. Those written by Foreigners are the Institution of Galvin and Episcopius. I would have our Student begin with Pearson and Burnet. I know Fault has been found with fome Things. in Burnet's Exposition of the XXXIX Articles, but I think, generally speaking, without Ground.

The chief Enemies whom we have to oppole, are Papists, Dissenters, Arians, and those whom we commonly call Deifts. Against the Papists, besides the Discourses written against Popery in King James's Reign, the best Books are Chillingworth against Knot, Laud against Fisher, Stillingfleet's Defence of Laud, and his Tracts concerning the Idolatry of the Church of Rome, Tillotfon's Rule of Faith, Barrow against the Pope's Supremacy, Majon's and Burnet's Defences of the Ordinations of the Church of England, and Field of the Church. Against the Protestant Dissenters, we have in the first Place Hooker's Ecclesiastical Polity, Bilson of the perpetual Government of Christ's Church, Stillingsleet's Unreasonableness of Separation, Archbishop King of the Inventions of Men in the Service of God, Falkner's Discourses against the Dissenters, and the London Cales, which are written with excellent Temper and Judgment: To which we may add, Dr. Hammond's Tracts, with his Defence of Epifcopacy against Blondel, and Bishop Pearson's Defence of the Epistles of St. Ignatius. The Controversy. concerning the Rights of the Church will properly come in here; though the Author of the pestilent: Book so called is equally an Enemy to the Prefbyterians and to us. Those that would understand that Controversy well, should read Mr. Thorndike's Works, and the Answers to the Rights, of which Bishop Potter's and Dr. Hickes's are the most considerable. What the 2nakers hold, and how their Tenets may be exposed, will be fully feen in Lefley's, Bugg's, and Keith's Difcourfes.

The best Books against the Arians, besides Pearson upon the Creed, are Bishop Bull's Works, and the Tracts of the ancient Fathers against the Arians, which are very numerous. We have an accurate Sum of what the Fathers have said upon that Subject, in Petavius's Dogmata Theologica, set down at large. But Petavius being inclinable to Arianism, (tho' a fesuit) Bishop Bull's Defence of the Nicene Creed should be read along with him. Grotius and Stillingsseet have exhausted that Part of the Controversy which relates to the Satisfaction of

Fesus Christ.

Against those that deny either the Existence of God, or any actual Revelation of his Will to Mankind, this Age has produced more excellent Writers, than all the Ages that have gone before us. The Opinions of the ancient Philosophers upon the Subject are very accurately described and explained by Dr. Cudworth in his Intellectual System. of the Universe. The Existence of a God, and the Necessity of a Providence, as they may be proved from the Works of the Creation, are proved beyond Contradiction, and the Particulars demonstrated by Dr. Bentley and Dr. Clarke, in their Boylean Lectures, by Dr. Cheyne in his Philosophical Principles of Natural Religion, and by Mr. Derham in his Physico-Theology. Judge Hales's Origination of Mankind is likewise well worth reading upon this Subject; and Dr. Jenkin's Reasonableness and Certainty of the Christian Religion, with Bishop Stillingsleet's Origines Sacra (especially the posthumous Editions) contain great Variety of useful and cusious Learning upon these Heads.

These are general Indications where that Knowledge lies, wherewith it is proper for a Divine to be acquainted. As for a Method of forming a Course of Studies, every Man must confult himself, and chuse what he likes best; and that Method which is easiest and pleasantest (in both which Cases all Men are to judge for themselves) is for that very Reason the properest. Men's Minds differ as much as their Bodies. Every Man not only thinks for himself, but has some Peculiarities in his Way of Thinking diffinct from And in studying it is not so much other Men. what a Man comprehends, as what he likes, that must engage him. When Men are once jaded, they presently give over. Besides, every Man must be guided by the Books that he can procure, by the Leifure that he has, and by the Pracognita that he has already attained. However, fince you may possibly be willing to know my Thoughts concerning what I think an useful Way of studying Divinity, for those who would be Masters of their Profession, in as full an Extent, as it can be attained without being acquainted with the Hebrew Language; or at least concerning such a one, as may be the most easily and with least Expence purfued, I shall propose the following Observations.

regular Course of reading the Bible, from the Beginning to the End, is, in my Opinion, not so proteable at first to him that would study it as a Divine. He had better read the historical Books first, i.e. Genesis, the Beginning of Exedus, and of Numbers, Deuteronomy, and then Joshua, and so on to the End of Esther, a good deal of Isaiah and Te-

Jeremiah, the Beginning of Daniel, and the Maccapees; then the Gofpels and the Acts; and along with these Josephus. The Lacuna in the Sacred History are well supplied by him, and his Account of that Abomination of Defolation, when Titus destroyed the second Temple, is a noble Description of the Completion of those terrible Prophecies by which our bleffed Saviour foretold the Diffolution of the Fewish Polity in the 24th Chapter of St. Matthew, and the 13th Chapter of St. Mark. Along with these I would recommend Archbishop Usber's Annals of the Old and New Testament, which is a Work perfect in its Kind, and which, well digested, will give a young Divine a very found Knowledge of the History of the World, facred and profane, from the Creation to the Destruction of the second Temple; which Knowledge will, upon innumerable Occasions, be of unspeakable Use.

2. This being done, I would have our Student begin the Pentateuch again, and read it quite thro, not only what is historical, but also that Park which contains the Statutes and Ordinances which God gave the Israelites by the Hand of Moses, very carefully; and immediately after, St. Paul's Epistles, which without a competent Skill in the fewish Oeconomy, especially those to the Galatians and Hebrews will not be thoroughly understood. Whereas by the Method that I propose,

Moses and St. Paul will explain each other. But here I would recommend two Books which well digested, will make this Work very easy. The first is Surenhusius's Bisho-Karahhaying seve Concilia-

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tiones locorum V. T. qua allegantur in N. T. fecundum Modos allegandi & Formulas interpretandi

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Theologorum Hebræorum. There he particularly thews how our bleffed Saviour and his Disciples proved what they faid out of Moses, and the Prophets, and why they quoted every Passage, that they thought proper for their Purpose, in the particular Manner in which we fee it alledged. He compares their Methods of Argumentation with those which are used by the Jewish Masters; and thereby demonstrates the Cogency of many Arguments produced by St. Paul, which have perplexed most Christian Interpreters; and so shews the Connection between the Covenants in a full and convincing Manner. And tho' his Defign led him to quote the Hebrew Text at every Turn, yet his Work is so contrived, that those that do not understand Hebrew need not be frightened, fince most of his Allegations are exactly translated, and by that means the Thread of his Arguments may be very eafily comprehended.

The other Book which upon this Occasion should be very carefully read, and that more than once, is Dr. Allix's Reflections upon the Books of the Old and New Testament, to prove the Truth of the Christian Religion. It is a noble Storehouse of Arguments to confound the Jews, by proving that Jesus Christ is the Messiah, and to put our Free-Thinkers to Silence, who disbelieve Revelation at the same Time. But the Reason, why it should be studied particularly along with the Mosaical Law, is, because he shews that the same Design goes thro' the History, the Law, and the Prophecies of the Jews, with one Consent to bring us to Jesus of Nazareth, and, when once he appeared to surnish us with invincible Arguments to

prove, that he was truly and indeed the Meffiah.

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Along with these Spencer de Legibus Hebræorum, Cunæus de Republica Hebræorum, Outram de Sacrificiis, and Reland's Antiquitatis Hebraicæ, may be read. Tho' Dr. Spencer should, I think, be read with Caution; and the Books I mention with him will be good Preservatives against any evil Impressions, which sometimes an unwary reading of that Work of his may cause in the Minds of his Readers.

To them he may with great Profit join Surenhusius's Edition of the Misna. If he does that, I would advise him to read the respective Titles * in the Misna (which are many of them independent upon one another) in the Order in which they lie in the Pentateuch without any Regard to the Order in which they lie in the Misna itself. As for instance; when the Chapter of the Waters of Jealouly, in the fifth of Numbers, or that of taking a Brother's Wife, in the 25th of Deuteronomy, are read in the Pentateuch, then the Titles Sota and Tevammoth, which correspond to those Laws, should be read in the Mifna, and fo of the rest. The Mifna and its Commentators will appear very dry, and perhaps ridiculous at first, to Men wholly unacquainted with that Learning, but Use will soon conquer that, and the Benefit which will thence arise towards the understanding the Mosaic Law, will abundantly compensate the Pains; and I speak from Experience, that all the Christian Commentators put together (at least those that I have used) will not give a tenth Part of the Light to the understanding the Law of Moses, that may

The Contents of all the Titles of the Misna, are printed with the forementioned Translation of Sabbath and Eruvin,

Now the Text of these Traditions, which the Rabbinistic Jews hold to be of equal Authority to that of the Pentateuch, is the Misna; and that being deligned as a Superstructure to the written Law in all its Branches, the understanding of it will fix the Law itself more firmly in our Minds. But I would not advise our Student to meddle with the Misna the first Time that he reads the Pentateuch even with Commentators, but to referve it till he has compleated the rest of his Biblical Studies. It will then be easier, pleasanter,

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and more profitable.

3. When the Levitical Law is well understood, the Prophets will be read with great Advantage. They will then be eafy, and the Force of their Admonitions will be evidently feen. Afterwards the Poetical Books of Scripture may be fludied, and last of all the Propheties of Daniel and St. John. As to the Revelation of St. John, I would have every Man left to himfelf how far he will fludy it; only it feems certain to me, that the Spirit of God defigned to draw in Shades in that Revelation, the future State of the Church, till the general Confummation of all Things, and not barely to give fuch temporary Predictions as Grotius and Dr. Hammond would make us believe. If the Bible be read in this Order, in a regular Way, and with the same Application that we read a new Book just come out, I will answer for it, the Profit will be unspeakable. The first Time I would advise our Student to use Commentators very sparingly, and rather mark down what he does not comprehend, to be examined upon a Review at last, than to confult confult other Men as often as he finds himfelf at a Stop. I would also advise him to read it this first Time in our common English Translation. That is the Language in which we are to instruct the People. Its Phraseology ought always to be familiar to us. That we daily hear read in the Church. To it all our Books of Divinity are accommodated. But then afterwards the Old Testament should be read along with the LXX, and the vulgar Latin; and the New Tefsament with the Greek. The Evangelists and the Apostles formed their Greek Style upon the Translation of the Old Testament (which if not all, yet at least the Pentateuch, was made by the LXXII Interpreters at the Command of Ptoletty Philadelphus) and that they generally use when they quote any Text out of the Old Testament, for which Reason a familiar Acquaintance with the Text of that Translation, will conduce exceedingly to the understanding the Greek Text itself of the New.

4. When the Holy Scriptures have been thus carefully read by themselves, it will be proper to take some Commentators at the next reading. Our Student may get a large interleaved Bible, and there set down such Interpretations as strike him, and note parallel Places, and particularly (as I advised before) let him set down his own Doubts. What he can solve himself afterwards, will give him great Pleasure. Of all Interpreters, Paraphraits are at first the usefullest. Le Clerc and Hammond have written that Way. Here again, I would recommend St. Chrysosom and Theophylast. They may be begun with: And St. Chrysosom's Authority, considering the Time when he lived.

lived, and his excellent Judgment, is of more Weight than the Authority of any Writer can be now.

But because there are more Reasons than one why Commentators should be either studied or consulted, therefore Distinction ought to be made between them according to the feveral Defigns for which they are wanted. Some give only a literal Explication, and that too only their own; fuch are Ainsworth's on the Pentateuch, and the Pfalms. Others have only short Glosses in three or four Words upon a Passage. These, when drawn with Judgment, are very useful. Emmanuel Sa's Annotations upon the Bible are of this Kind. Others, besides a literal Explication, give us long theological and moral Digressions, which when managed with Judgment, are of excellent Use to a Preacher. Of these, since the Ancients, I know none to be compared to Calvin, whose Commentaries are truly admirable. Joseph Scaliger, who was a very competent Judge, speaks of them in the Scaligerana with Rapture. Some gather out of the Heathen Writers, both Greek and Latin, proper Passages to illustrate the Text, and take great Pains to shew the Phraseology, Opinions, and Traditions, of the Gentile World, as they came in their Way. In this Kind no Man comes up to Grotius, and our Countryman Pricaeus, as far as he goes. Others have taken Pains to compare the Text of the Old and New Teffament, with the various and most remarkable Versions, some Eastern, and some European, In this Way Lewis de Dieu has done great Service; and so has our Mr. Bois, and both with the Defign that they might be affiftant to those who ware

were to translate the Bible into Low-Dutch and English. Mr. Bois was himself one of the Translators appointed in King James's Time for that Work. Others again take great Care to produce out of the fewish Stores, what is most valuable in the Rabbinical Expositors. In this Way Dr. Pocock and Dr. Lightfoot have excelled all others. Out of these, and the Commentators already mentioned, our Student will eafily see what to collect that will be most for his Purpose. Mr. De Clerc's Commentaries I mentioned already. They are in every Body's Hands, and may be read with great Advantage. But in his Exposition of many of the Prophecies relating to the Meffiah, he ought, as I have already mentioned, to be read with Caution. But Dr. Allix's Reflections well digested, will prevent any finister Impressions, which his Commentaries upon the Old Testament, and Notes upon the New, which he has published in French, may make upon the Minds of unwary Readers, in that Particular.

That made me name Spencer, and Reland, and Outram, and Cunæus, to be read with the Levitical Law; and Josephus and Usher's Annals with the History of the Bible. If also some System of Divinity were read at By-hours, it would be very proper. I would by all Means advise our Student to begin with Grotius de veritate Relig. Christianæ, and then go to Pearson's Exposition of the Creed, and afterwards take Bishop Burnet's Exposition of the XXXIX Articles, and after they are well understood, he may read the Institutions of Calvin and Episcopius. Grotius will give him a general Scheme of our Religion. Pearson will fix him in the Belief

Belief of the Mysteries of Christianity. Burnet explains the Articles of our Church, and therefore such an Exposition as his (which is an admirable one) is very necessary for an English Divine. The natural Desire which is implanted in Mankind, to seek after abstruct or hidden Things, has driven Men in all Ages, to busy themselves in Enquiries concerning Predestination and Freewill. The State of this Controversy, as it has been debated among the Protestants since the Synod of Dort, is there sully and impartially laid down, and summed up with equal Judgment and Accuracy. Dr. Hammond's Practical Catechism is an excellent Explanation of the Duties of our Religion.

How far natural Religion will carry us, is admirably well explained by Bishop Wilkins. The Duties of the Christian Life, and the Grounds upon which Obedience to those Duties stand, are fully set forth by Dr. Scot and Mr. Kettlewell. I should put The whole Duty of Man in the first Place, but that I take it for granted, no Man that would study Divinity, as a Prosession, comes to it without having read that Book over and over again long before, to make him a Christian, which is a necessary Preliminary to the being a

Divine.

Other Books may be read in any Order, provided one does not get a Habit of skipping from one Subject to another, before the Subject be well comprehended, which is very mischievous and very common. No Man can ever master any Thing thoroughly that Way.

6. When our Student is thus Master of a Scheme of the Credenda and Agenda of Christianity, which will

will be got in a very competent Degree by the foregoing Method, I would propose to him to read the Fathers. In reading them it will be adviseable to use a Common Place Book. He that begins to read them without having a Body of Divinity tolerably well in his Head, will not know, at first, what to observe; he will set down Things trivial, and omit Things weighty: But if he comes to them with a general Knowledge of the feveral Controversies in Religion, which have divided Christendom in every Age, he may make the Tenets and Practices of the several Parties to be so many Heads in his Common Place Book, and to those Heads he may refer what he shall meet with in his reading. For other Matters, he may make Heads enough, according to his own Inclination, by which (as I faid before) every Man must guide himself. For that no Rules can or need be given; fince all Men have some particular Views in their Studies, which they will never lofe Sight of, the Pursuit of which will make their Labours moredelightful to them. In a great many Controversies we have Collections of this Sort drawn up to our Hands, which therefore, fo far as they go, will fave us the Trouble of collecting upon those Heads, and it will be likewise a wonderful Satisfaction to find (as we shall frequently) that we observe Things that those judicious and laborious Men, who have made former Collections, have omitted. Of this Sort are, Petavius's Dogmata Theologica; Bp. Cosin's History of Transubstantiation, and of the Canon of the Scriptures; Bp. Gunning's Discourse of Lent; Usher's Historia Dogmatica, and Conference with Malone; Dallaus De cultus Religiosi objecto contra Latinorum Traditionem,

tionem; and several others. I mention Forbesius's Instructiones Historico-Theologica, in the Rear of these, as the most valuable Book of this Kind. that our Student can possibly make Use of. He will there see a compleat History of all the Controversies that have distracted the Church of Christ. deduced through every Age, with their minutest Branches and Subdivisions. The proper Authorities for every Position that he lays down, are always fet down, fo that nothing needs be taken on Trust barely upon his Word. He seldom or never varies from the Decisions of the Catholic Church in his Determinations; and his Sufferings, for the Cause o: Episcopacy, have deservedly endeared him to the Members of the Episcopal Churches of this Island. These were all great Men, and their Collections and Observations are of admirable Use: But this should not deter Men of Ability and Leisure from reading the original Compositions of the Fathers. They will then judge for themselves; and Things will appear in a different, and in a much better View, than any Representations made by other Men can give; and for our Encouragement, few of them are difficult.

7. The Knowledge of what our Adversaries fay, is of almost absolute Necessity to an English Divine. Here particular Care must be taken, that we do not acquiesce in the Accounts which our Friends give of the Opinions of those from whom they diffent. If we mifrepresent what they fay, we shall not only be sure to hear of it again with Reproach; but, what is worse, whatfoever we can urge against them will lose all its Weight. And as all Men have a Right to be heard, heard, so no Man's Defence can be so fully or so fairly (at least not so satisfactorily) represented as in his own Words. Here then we are to distinguish between what private Doctors say, and what is the Voice of the Community whose Opinions we examine. Bellarmin, and Perron, and Stapleton, are deservedly esteemed among the ablest Defenders of Popery; and yet whenever the Papifts are pressed from the Writings of any, or all of these Men, by our Divines, they immediately tell us, that what these Doctors say, is only their private Opinion, in which the Church (as they call themselves) are not obliged to acquiesce. If therefore we would successfully attack the Papifts, we must see what the Church of Rome has professedly taught in any authentick Books of her The Canons of the Council of Trent (which are nobly explained by F. Paul in his History of that Council) the Catechismus ad Parochos, and the Offices of the Church, which have been fet forth fince the Celebration of that Council, may be depended upon. The Catechismus ad Parochos is the clearest and best System of Popery that we have, and its Authority cannot possibly be evaded, it having been composed by the Order of P. Pius V. in Pursuit of a Decree of the Council of Trent for that Purpose. With these one may read Chemnitius's Examen Concilii Tridentini. If I would know what the Lutherans will stand by, I would examine the Augsburg Confession, and read Sleidan's History of the Reformation in Germany, and Seckendorf's History of Lutheranism, (which last is a Book compleat in its Kind, at the same Time. The Harmony of the Confessions of Protestant Churches, which are all printed together,

will shew what every Church has taught separately from the reft. In Knoxe's and Spot/wood's Hiftories of the Church of Scotland you will fee what Scottish Presbyterianism is, as it is represented by Friends and Foes. In Bp. Burnet's Hiftory of the Reformation of the Church of England you will have a full View of the Steps which our Church took, when she reformed herself from the Errors of Popery: And the Doctrine of the Church of England is fully feen in our Liturgy, Articles, and Homilies. The Racovian Catechifm will shew you what the Socinians formerly held in Poland, and by what Arguments they endeavoured to support their impious Herefy. Barclay's Apology gives us such a System of Quakerism, as the Quakers profess to abide by. The Acts of the Synod of Dort will fully instruct us in the Nature of Dutch Calvinism; and the Asta Synodalia Remonftrantium give the Reasons at large why the Arminians separated from the Calvinists, and refused to subscribe to the Decrees of that Synod. Orebio the Few (whose Papers in Defence of Judaism are printed at Length in Limborch's Collatio cum erudito fudæo) does in them acquaint us with what the Fews have to fay for themselves, for their not embracing the Christian Faith. Mr. Reland has lately published a short System of Mahometanism, written by a Mahometan; from which and from the Alcoran, which is well translated into Latin, you will better learn what the Difciples of Mahomet teach, than from any Christian Writers that I know.

8. I have faid little hitherto of Ecclefiastical History. That is a necessary Part of Knowledge to a Divine in most Controversies, but especially

if he has much to do with Papifts and Arians, The ancient Historians, whom Valefius has published in Greek and Latin, are certainly to be read more than once with Care. To these one should join Lactantius (or whoever is the Author) de Mortibus persecutorum, and the Ecclesiastical History of Sulpicius Severus. After them (unless you will reckon Ruffinus's Ecclefiaftical History, which is little more than a Translation of Eusebius) we have not many ancient Writers who have professedly given us much of Ecclesiastical History. What we would know more, must chiefly be gathered from modern Collectors. From the 6th Century downwards, till the Reformation, Things grew dark; and Du Pin will amply fatisfy the Curiofity of those who want Time, and Inclination, and Opportunity, to pursue those Difquifitions farther. Dr. Cave's Lives of the Fathers are in all Men's Hands, and are, doubtless, well worth reading. But if a Man desires to be exact with little Trouble, and is willing to know, in a Manner, all that can be known for the first four or five Centuries in the Church, let him read Monsieur de Tillemont's Memoirs for Ecclesiastical History carefully, who, in my Opinion, has set a Pattern of Exactness and Judgment to all that will come after him, and has greatly outdone all that have gone before him. If you would have a regular continued History of the Church, Godeau's, though a Papist, which reaches to the Tenth Century, is the best; and to him you may oppose Le Sueur, who was a Protestant, whose Ecclesiastical History is very useful to a Protestant, because at the End of every remarkable Period he fets down an Account of the Controversies then started

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started with a good deal of Judgment. But I see I shall run into too great a Length, and therefore I omit Baronius's Annals, which if our Student would read, he ought by all means to compare F. Pagi's Critique upon them, along as he goes.

I shall add no more. You desired only a short Sketch, and you have it. If you would read longer and more accurate Discourses upon this Subject, you may find enough to satisfy your Curiosity in Stephanus Gaussenus's Dissertationes Theologica, and F. Mabillon's Treatise of Monastical Studies, whom I purposely avoided to copy, because I apprehended that you desired my own Thoughts only upon this Subject. I am,

SIR,

Your most Affectionate

Friend and Servant,



esels restrangents, out to mysest has two

ion.

W.W.

